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TO MOTHER M——D.

BY MRS. CORA L. V. TAPPAN.

O, I would bring thee a pearl,
Just left on the golden strand
By a wave from the shining sea,
Which girdles the better land.
Only a little pearl,
So snowy, so pure, and bright,
Where the crested waves unfurl
Their banners of gleaming white.

For I saw it on the sand,
Where the waters sweetly flow,
And I brought it in my hand
To cheer you while yet below.
'Tis only a little pearl,
With its lovely crystal gleam,
Which a thoughtless, wandering girl,
Hath caught from life's deep stream.

While wandering along the shore
Of the shadowed border land,
And watching forever more
The white waves kiss the sand,
There came o'er my vision there
The cloud of a passing dream,
When a youth and a maiden fair
Wander'd in life's morning beam;

Joined heart and hand they trode
Along the path of life,
To Love's serene abode,
With hopes and labors rife;
Above them were the hopes
And the purposes before,
And the gentle dewy slopes
Leading to Life's fair door.

Thro' long years of joy and care—
Less of sorrow than of peace—
Till the manly form so rare
Found a sweet and calm release
And again I see the girl
With the youth still by her side,
Just where I found this pearl,
Walk near the flowing tide.

And the hopes long lost are found,
And the love is still the same,
And they walk the charm'd ground
Breathing one beloved name,
Where the waters ever pour
Their treasures at their feet,
And the joys forevermore
With the pearls and wavelets meet.

Only a little pearl,
Just caught from the golden sand,
Where the snowy waves uncurl
On the shores of the Better Land.

Buffalo, N. Y.

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[*Written for the American Spiritualist.*]

DEERING HEIGHTS:

Free Love and Communism as there Practiced, and their Results.

BY HUDSON TUTTLE.

CHAPTER X.—*Concluded.*

THE AMAZONS.

Mrs. Gorham, the wife of the Deacon, was the acknowledged leader.

"I am ashamed of the men," said she, loudly, "ashamed I am; and it's time the women took hold of the matter."

"I cannot see," replied Mrs. Leland, "how these people affect us! If we keep away from them they assuredly will not!!"

"Will not, hey!" almost shrieked a maiden lady of five and forty, who had been nipped with free-love under another name in her youth, "will not! such a nuisance in our sight every day? These horrid creatures walking our streets! One cannot go out without fear of being insulted! O, where will this woman's rights movement lead us?"

"There you are right," replied Mr. Gleaning, "quite right. Women deserting their true sphere, and disobeying their liege lords, end in all manner of follies."

Said Miss Five-and-Forty: "I am sure I don't want any more rights than I possess. I don't want to be obliged to take care of myself. I want my husband to oversee and take care of me."

Here the careful observer might have seen smiles, with sly glances, from one member of that happy tea-party to the other. The sentiment was too good for Mr. Gleaning to let pass, so he exclaimed, with unction: "Then you manifest the true woman. Woman naturally wants to be protected. Her place is at home, nursing her husband's children, and executing his wishes."

"At the risk of being misunderstood," said Mrs. Leland, "I venture to remark that the "protection" you speak of, generally means the protection given to a slave. Is it not singular that a woman in this civilized country should need a protector? What are the tens of thousands of women to do who have no husbands?"

Mr. Gleaning simply scowled, and Miss Matilda, aged thirty-five, but who regarded herself as "one of the girls," looking cruelly at Five-and-Forty, thrust in: "Yes, who have no husband, and have no prospect of having one!"

Dr. Mathers had not heard a word of this conversation, which like tea-party talk generally may be compared to a pan of dish-water, with here and there floating specks of cayenne. He sat with his head bowed and eyes fixed in reverie. Suddenly starting out of which, with the air of a somnambulist who awakes in a strange place, he said, abruptly:

"No, no, no! out on 'em! we are as a town utterly demoralized and ruined. I tell *you*, "emphasizing you," when the sacred precincts of marriage are invaded, when woman learns that she has rights separate and distinct from her husband, a new French revolution is inaugurated." This for him was a bad statement. The French revolution, in his mind, meant the quintessence of everything bad, known and unknown, and hence as here used was the strongest he knew how to make.

"And then," said Mrs. Gorham, "to think of the reputation of our town. The newspapers have published the doings here, and Deering Heights is a by-word all over the country."

"It has become a disgrace to live here," snarled the maiden lady. "The character of every young lady in the place suffers by this stigma."

"Yours will not," cruelly thrust in Miss Matilda.

"Nor yours," retorted the maiden of five-and-forty. "As for that, some folks are in danger neither from age or beauty."

This favorite escapade which was drawing off and wasting the energies of the combatants, was silenced by the utterance of Dr. Mathers. He only caught the words, "some folks are in danger," and with characteristic abstraction did not hear the remainder.

"In danger?" exclaimed he, "in danger! We are ruined. Land is not worth a cent an acre if this crew remain. Out with them, out with them. I hate sin. The Bible requires us to do so. We have a right to defend ourselves. We have a right to use violent measures if we subserve thereby the ends of justice. Have we not, Mr. Gleaning?"

"Certainly, certainly, Dr. Mathers; we are ourselves sinners against God in suffering these people to remain and pollute our atmosphere. Christ himself has set us an example. Did he not cleanse the temple with a scorge? Oh, what faint hearted Christians are we!" he threw himself into an attitude of prayer.

Said Mrs. Goreham: "We are lost in this discussion. We should call on the Almighty for aid. Mr. Gleaning, had we not better join in prayer?"

"You have anticipated my wishes. Let us first read a chapter from the Bible, and then approach the throne of Grace in this eventful matter."

He read the first chapter of Numbers, where God commanded Moses to destroy the Midianites, killing and spoiling a nation, because offensive to him. He read it with great unction. Then all knelt in prayer. Mr. Gleaning was superb at prayer. His deep-mouthed sentences rolled in continuous flow. He did not at once state his grievances, but talked of other subjects, until one would suppose he had thoroughly posted the throne on mundane affairs, when he slowly drew to the main subject. "Oh, God our Heavenly Father, you understand the views and heinous immorality of these Midianites who have encamped among us, shall they be blotted out? Do you command us to lift the destroying hand of thy vengeance?"

His prayer was lengthy, and its influence was to unite the advocates of violence into a unit.

"If I was a man," said Mrs. Gorham, immediately after rising and seating herself. "If I was a man, I should take this matter into my own hands. Never should another number of the "Smasher" go through this office to pollute the world."

"If you were a man," blandly said Gleaning, "What is the object of such remark? You can prevent it better by being a woman."

"How?"

"The easiest matter. There is a full score of you. Be ready in ambush, as the people of God teach you, and when the paper is sent to the office, destroy it."

"Mr. Gleaning, you are a Christian. You are inspired by your prayer. You have taught me my duty. When is the paper mailed?"

"On Thursday next," replied Dr. Mathers.

"Who will join a band to suppress at least this nuisance?"

No one volunteered, when Dr. Mathers said, encouragingly:

"There is no danger, ladies, we will have at least a score of men to assist you, and you shall be exempt from the law."

"And you will do a Christian duty, and will be under the especial care of divine providence," added the Rev. Mr. Gleaning.

Thus encouraged, fifteen arose and pledged themselves.

They were to have out a watchman, and at his signal were to gather in the principal store, from which they were to sally forth on the enemy.

"I fear you will regret this extreme measure," said Mrs. Leland. "Our press is free, and if the "Smasher" has published obscene articles, the law will give you satisfaction."

"Mrs. Leland," replied Mrs. Gorham, "if you persist in defending these outlaws, we shall begin to distrust your principles."

"My principles," replied Mrs. Leland, with dignity, "are too well established. I have dwelt too long in this community to be misunderstood. I have charity for the wrong-doer, and I also sympathize with you, but I have too sincere friendship for you, not to feel pained by your thus degrading yourselves."

"Do not talk of charity," interrupted Gleaning. "Charity is here out of place. The Lord treads the wine-press when in wrath, and his garments are stained with the blood of the slain."

It was decided.

The next Wednesday the "Smasher" was struck off, and dear Heartie, Mrs. Orland, and her little daughter Mollie, folded and mailed the sheets. The next morning, the eventful Thursday, Sizer Cumin placed the issue in a meal sack—the edition made just two bushels—and manfully shouldering it, proceeded to the post office. Eager eyes were watching, and he had not passed the gate of his own premises before the bell in the tall Congregational steeple struck once—loud, ominously, struck once. He went on unmindful of evil. He came in front of the office. He came to the piazza whereon the drama of the world was daily reenacted. Hold! Phenomena of these latter days of Woman's Rights! Fifteen Amazons rushed from the store, led by Mrs. Gorham. They surround him in an instant. They seize the meal-sack containing the beloved offspring of his brain. He is frightened out of his senses. Martyrdom looms before him. Life or death, he will not yield the meal-sack. He never says a word; the only time in his eventful life that he is known not to have made a "statement of his principles." He threw his arms around the sack as a mother would around her child, but the Amazons plucked at it with their sharp fingers; they plucked at *him*; they pulled and jostled him; he fell once, still hugging the meal-sack; he wrapped his limbs around it, but vain was human effort against the Amazons. They carried off the meal-sack in triumph, and for a time Sizer was left tattered, torn, confused and speechless, standing alone. A huge pile of shavings began to smoke. Sizer saw in it his funeral pile. His senses came quickly. He wanted to be a martyr, but not exactly on a pile of pine shavings. He thought he would save the Deering people that trouble, and it is said made the best time on record away from the crowd.

The pine shavings were not for Sizer, but for the "Smasher." The meal-sack was emptied on the pile, and smoke and flame rose furiously, but wet from the press, the "Smasher" would not burn. Several of the ladies, who were ignorant of the secrets of the press, declared it was bewitched. Several men came to their assistance, among them Dr. Mather, Gleaning, and a deacon of the Baptist Church. By repeated raking and the additon of fresh shavings the pile was consumed into a black, crispy mass, all that remained of No. 8 of the "Social Smasher," except a copy surreptitiously taken from the flames in the pockets of every one of the fifteen Amazons.

There was an unusual gathering at the post-office in the evening, of all its habitues, outsiders to learn the news, boys, etc. No liquor was drank, but tobacco was used without stint. When an American is in earnest he manifests the fact by the quantity and quality of his expectoration. Of course there were numerous jokes, coarse as the coarse laugh which followed, and among the more thoughtful, grave remarks on the illegality of the proceeding.

For once, Judge Allclaim mingled with what he considered vulgarity. The spirit of the inquisition brought him to the level of the common blackguard.

"Served him right," he exclaimed, addressing his remarks to no one in particular, and all in general, a grand and public way of his. "Served him right. Out on these fellows, say I. I would have them served as their paper, and had our citizens the resolution of the women, that Cumin would have been thrown on top of his detestable journal. We old citizens of Deering are to be expelled by these vagabonds, and we must root them out."

Hereat the village school-master was touched. Said he, earnestly: "I believe, according to the Declaration of Independence and the Constitution of these United States, such intolerance is not allowable. I do not doubt that you would burn these men and women, and then follow by burning free-thinkers generally. But I would have you to understand, Judge Allclaim, that we have in this country chained the Devil of Religious hate, and he can only show his teeth."

"Good, good," shouted a dozen or more, not because they sensed the language of the school-master, but because he had give the Judge such a tilt. There would have been warm talk, if Mr. Palaver had not come to the rescue, pouring oil on the troubled waters. He could not understand how the citizens could waste their energies on each other, in the presence of the common foe, and proceeded to ask questions of nearly every one present relative to the vast problem, of which he was seeking to be delivered, and by the time he had finished, the glowing heat had subsided.

It was now Samuel Brass' turn. He had sat leaned back in a chair all the evening, vigorously whittling, and glancing around with a self-satisfied air, as much as to say, "Argue, gentlemen, it is all clear in my mind and the law." He snuffed the stench of a prospective law-suit, and his senses were sharpened. Taking a new "thripenny" paper of tobacco from his pocket he slowly tore off the foil wrapper, and as circumspectly, after glancing around, deposited it in his mouth, rolled it handily high up on one side, and awaited some minutes for the coming of its inspiration.

"Gentlemen," said he, in a manner intended to be overwhelming, "gentlemen, this day, in the town of Deering, the dignity of the law has been sorely trampled upon, and I regret to say this violence is abetted and sustained by our best citizens. The laws of the land are not to be thus trifled with, and you may be prepared to withstand a suit for damages, in which case you are sure to be beaten."

"They should be!' said the school-master, 'such violence as we have witnessed to-day is a shame and disgrace to the town."

"I am very glad," said Mr. Palaver, "that my wife and daughter were at home. They are patterns of propriety."

"Your wife and daughter!" replied the pettifogger. "That will not save you, Mr. Palaver. You were extremely active in advising and abetting other men's wives in this crime."

"That is the way Mr. Palaver has," cried several. "It is all well for our wives to play mob, but his wife and daughter are above such rabble."

Hereupon followed compliments for Mr. Tobias, not running in the right direction. Matters began to warm, as an angry hive of bees will arouse by a renewal of the exciting jar. Just then the bell rang out loud and clear. It was a fine bell, and believed to be, by every man, woman and child in Deering, the loudest and sweetest toned bell in the world.

"Ah, the prayer meeting," cried Judge Allclaim.

"I would be pleased to enquire," said Mr. Palaver, who had not heard this remark, "what is the object of ringing the bell?"

"A meeting is called this evening at the Baptist Parsonage," replied the Judge, "for consultation, congratulation and prayer. Come, it is time we were there."

All went out except the few boys, and Samuel Brass, who sat for an hour nursing his "thripenny," apparently involved in profound contemplation, or in spirit exploring the intricate labyrinths of the glorious law. Having satisfied himself that his opinions would abide the shock, he came to the surface, and with a parting expectoration at the stove, arose and departed. The boys, left to themselves, ventured to bup penny-dip cigars all around, and started home brave as giants.

The dim, untrimmed lamp shed a grey light in the deserted room, revealing the slimy floor reeking with the debris of tobacco, as though some filthy animals had been herded there. Nay, did I say animals? I am glad they cannot read, as they would be insulted by my comparison, for none of them thus will befoul their dens. That room, filthy with slime, fœtid with foul breath and smoke, was all that apparently remained of the day's work, and a fine symbol it was of the results of the passions on the minds of men.

To be continued.

"Fresh Mercy."

BY E. S. WHEELER.

Every Spiritualist and Liberalist, however German in sympathy, must have been disgusted by the canting reference to God in the frequent bulletins of Old King William. He never spoke of God when the French, fighting for home and country, were successful; but over his own victories he broke forth in orthodox ejaculations, as if the slaughter of a million men, women and children, the sack of cities, and the destruction of an empire, was a work angels might stoop to aid. Aye, he asserts that all this murder and ravage is done "by God's help," until at the close of the bombardment and starvation of Paris, entailing a loss of at least 25,000 lives, he having first imposed a monstrous fine on the city, exclaims in outrageous drivel: "Thank God for this fresh *mercy!*"

This is Christianity! And thousands of Americans, misled as he is by "Bible teachings," are full of admiration for the "pious" Imperialist, on account of his *ad captandum* orthodox bombast. A recent English letter hits the matter off by a quotation, as follows:

A smart little pamphlet, which has just appeared, has obtained an extraordinary sale. It is called, "The fight at Dame Europa's School, showing how the German boy thrashed the French boy, and how the English boy looked on." The author, [a church dignitary, says common report,] expresses the view of those who hold that England ought, six months ago, to have prevented the war, or, failing that, at least to have stepped forward after the first decisive blows were struck and called upon both combatants to hold their hands. His moral is rather a remarkable one, though, namely, that 'if such fellows as Ben and Hugh [Disraeli and Lord Cairns] had been master John's fags, this disgraceful scene would never have taken place at all." The opening sentence is amusing: "Mrs. Europa kept a dame's school, where boys were well instructed in modern languages, fortification, and the use of the globes." And there is truth as well as humor in making William, after the first round, "write home to his mother, on the back of a half-penny post-card, so that all the letter carriers might see how pious he was: "Dear mamma—I am fighting for my "Fatherland," as you know I call my garden. Aided by Providence, I have hit Louis in the eye Thou mayst imagine his feelings.' Then he sang a hymn and went on with the second round."

If "God" can instil enough common sense into men and women's brains, that they will dethrone kings and emperors, and settle national disputes by abrogating nations, as we are obliterating sects, and dispensing with religious dignitaries, thus establishing Peace as the basis of industrial, social and civil progress, we might even be willing to vote him a recognition in the Constitution, as well as thank him for that "fresh mercy." As it is, thinking of the desolation of France and the woe of Germany, our hallelujahs stick in our throat, and we save our breath to protest against "the divine right of kings" to make butchers and asses of themselves.

Astronomy and the Bible.

BY PROF. CHANEY.

NO. 4.

There is probably no incident mentioned in the Bible which has been more absurdly construed by popular theology than the Flood. It is surprising, too, that the various sects and denominations, Jew and Catholic, Orthodox and Universalist, should be so unanimously agreed upon the subject of a *literal* deluge, when a critical examination of the account will show that the text will admit of no such construction, because, usually, when a subject is misunderstood, there will be a great variety of opinions.

Before explaining what was *really* meant by the flood, I propose calling attention to a few important facts by way of showing the absurdity of understanding it in a literal sense.

1. The inhabitants of the earth proved wicked—*being just what God had made them*—and he resolved to drown them. This hypothesis places God on a level with the boy who tried to make a stool, and when the stool, with legs awry, proved no better than he had made it, he got angry and smashed the ungainly thing.

2. God saved "righteous Noah!" But Noah proved a vile, vulgar old drunkard! If Noah was "righteous," in the name of purity what must have been the character of those destroyed? If they were "the workmanship of God's hands," he must have created them at a time when very ignorant of the nature of ingredients necessary to constitute good and pure mortals, or else he made them bad intentionally.

3. "Fifteen cubits upward did the waters prevail, and the mountains were covered." What insignificant mountains, only twenty-two feet six inches high! Science contradicts the supposition. The mountains were formed at a period when the earth's crust was so thin that it's surface was in frequent agitation from volcanic action. Mountains are upheavals caused by water coming in contact with the great central urn of fire, and being converted into steam it is expanded nearly eighteen hundred times its bulk. The upheaval results from an effort made by the steam to find space in which to expand. This is the philosophy of the modern earthquake. The mountains being thus formed, it is evident that they are highest at the time of formation, and that after the lapse of thousands of years their heights will become diminished by the action of the rain, which washes the dirt from the summit to the base. Even the solid rock is thus washed away, for "a continual dropping will wear a stone." Hence the sophistry of the shallow brained theologians becomes apparent, when they assert that the ante-deluvian mountains were not so high as the post deluvian. But suppose they assert that the mountains were formed since the deluge; science replies to this hypothesis with the assurance that tens of thousands of years must have elapsed after such violent convulsions upon the earth's surface before the gases could have become sufficiently refined to sustain the life of such a being as man.

4. Take it for granted that the "fifteen cubits" is an error, and that the mountains were as high before the flood as now. Then it rained at the rate of twenty-and a-half feet an hour, perpendicular, all over the earth's surface. When we remember that one inch an hour is a heavy rain fall, a faint idea may be formed of the copiousness of a deluge three hundred and thirty times greater, continuing for forty days. There is no building on the face of the earth, iron or stone, that would not be washed down in half that time, even if standing on a foundation that could not be effected. How with an ark made of gopher wood, protected only with "pitch without and pitch within?"

5. All this water was evaporated in three hundred and seventy-five days. Assuming the mountains to have been as high then as now, namely, five miles, the water must have evaporated at the rate of two feet eleven inches an hour. This is faster than water can be evaporated over the hottest furnace—hot enough to melt iron. Noah and his menagerie must have been slightly stifled, inhaling an atmosphere hot enough to melt iron, to say nothing about the combustion of his ark.

There are numerous other points which might be adduced to show the absurdity of understanding this astronomical allegory in a literal sense, but I deem these sufficient for my present purpose, since it is my aim to instruct rather than to criticise. But I ought not to pass over in silence the reading of the Septuagint, where I find the statement that Methusaleh outlived the deluge fourteen years, notwithstanding his name does not appear on the passenger list of Captain Noah.

Notwithstanding the unanimity with which modern Bible worshippers accept the English rendering of the account of the flood, there is the widest diversity of opinion among learned Hebrew scholars as to the meaning of almost every Hebrew noun and verb employed in the history of that moist period. Space does not permit me to enter upon a general review of these differences of opinion, yet I will cite a few by way of illustration.

The word "ark" is rendered from the Hebrew *Thebah*, the literal meaning of which, in Syriac, as we learn from that eminent scholar, Faber, is a *cow*; and since I find the "cow," wooden cow," etc., figuring somewhat prominently in the ancient religions of the east, I have no reason to doubt the definition of Faber. The Egyptian Osiris was slain by his brother, Typhon, and his body thrown into the Nile. After a long search it was recovered by his sorrowing queen, Isis. But the malignant Typhon stole the body away and cut it into thirteen pieces, which he scattered into the Nile. Isis recovered twelve of the pieces, and having made a "something" of sycamore in the shape of the missing part, deposited them for preservation [from the waters of the Nile or flood of waters?] in a *wooden cow*, covered with cambric or lawn. (Hence the origin of the Catholic and Episcopalian clergy wearing lawn sleeves.) The whole story of Osiris and Isis is astronomical, but want of space compels me to omit its explanation. Io, daughter of Inachos, (whose name is from the same root as Noah,) was grand-daughter of Oceanos—the ocean. Zeus having fallen in love with Io, the queenly but jealous Hera transformed Io into a cow. This story is also an astronomical allegory. But I have inadvertently wandered from the point I proposed making, and must now be brief.

Bellamy, the learned and evangelical Hebrew scholar, says that the command of God to Noah should be rendered thus: "Make for thee an ark of the wood of gopher, for thou shalt expiate in it; even a house also, with an outer room for atonement." Now if this gopher-wood architectural construction was for a water craft, a sailor would be likely to call the designer a "lubber." An ark, "a house and outer room!" She must have been a splendid sailer—quick to mind her helm! What blasphemy, to charge God Almighty with designing such a nondescript vessel! Strange that some pious and learned hypocrite has not solemnly assured us that God commanded Noah to "close haul" the chicken-coop; "belay" the bucket rope, and "take a double reef" in the stove-pipe, as soon as it began to rain.

Now hear the opinions of the most wise commentators and learned rabbis as to what "gopher" wood was. Dawson says "it was bulrushes, and the ark was daubed over with lime"; the Targum of Oukilos declares "it was cedar; the Arabian commentators insist that "it was box-wood;" Geddes says "it was wicker-work;" Bochart is positive "it was ebony wood;" Castelles declares "it was juniper," and the Porise solemnly assures us "it was pine-tree wood." It is truly gratifying, amid such a chaos of disagreements, to find one point of agreement, namely, Dawson and Geddes think it was not *wood*, but unfortunately differ as to what this "gopher" really was. Were I a popular and learned man I would give it as my opinion that the gopher is a quadruped, belonging to the "gnawing order;" but being a despised, ignorant Spiritualist, perhaps I had better be silent.

The learned bigots and educated idiots have caviled and disagreed as to the meaning of every important word in the Hebrew acccount of the deluge almost as much as they have over their sly "gopher." Then they confound confusion by insisting that the Hebrew is the original narrative, whereas it was told in the Sanscrit language long before the invention of the Hebrew. Every ancient nation of the East, which has left a history, tells a similar story about a universal deluge. The legends of Deucalion, Osirus, Heleus, and numerous others, are to the same import. There was a spark—a mere spark—of truth, very bright and beautiful, which formed the basis of this marvellous legend, which has been copied, translated, changed and interpolated, until scarce a vestige remains of the original divine spark.

The ancient orientals were devout astronomers, as well as the most imaginative of poets. The study of the heavenly bodies seemed to thrill them with ecstacy, inspiring them to write with the most extravagant rhapsodies. No wonder they were misunderstood by the unpoetic foreigner, (himself unacquainted with Astrology,) who translated and gave his own meaning to their sublime strains. They represented the blue ether, (meaning it figuratively,) as a celestial ocean. Out of this the stupid Hebrew constructed a *literal* firmament. From its crescent and gibbous shapes, they compared the moon to a vessel, sailing over the tops of the highest mountains, on the celestial ocean. From this poetic figure stupidity invented the flood, filled in the minor details, and smiled complacently over the monstrous absurdities. Ignorance could see nothing but "divine wisdom" in these absurdities, and joining hands with Bigotry, *forced* the story into popular favor. And so, for thousands of years, the people have swallowed it as easily as the whale swallowed Jonah. No wonder that their gullets are enlarged; no wonder that their appetites for the marvellous and impossible have become voracious.

Auburn, Oregon.

Spiritualism Cropping Out.

BY GEO. A. BACON.

In a recent lecture in Boston Music Hall, by New England's brilliant Essayist, E. P. Whipple, he concludes his discourse on Martin Luther in the following significant words:

No, brave heart! not dead, not dead! Thou who didst transmute all thoughts, aspirations and passions into immortal and invincible character—thou who art not a memory but a presence—we will not insult thee by linking thy name with the name of death. As in thy bold mortal career thou didst pour the strength and cheer of thy great spirit into souls living in thine own time, so in thy immortal existence, not content with blessedness above, thou hast ever been an awful and rebuking presence here below; and wherever the world's reformers and martyrs have lived or died for righteousness and truth, thou hast been alive by their side, and alive in the last beat of their hearts, as an animating, supporting, controlling power."

Likewise, the Editor of the *Commonwealth*, Hon. Charles W. Slack, speaking of the thirteenth anniversary of the Parker Fraternity, volunteers the remark that "many are ignorant that this fountain [the Fraternity] is where they have drawn their freedom; and many more will never know who has been their great spiritual teacher on earth, till they clasp the hand of Theodore Parker on other shores. * * * Whoever came was met with welcome, and all were united in the strong, loving arms of Theodore Parker, which are always around them."

Yet with these "specimen bricks" of their instinctive spiritual faith cropping out, we question whether both of these gentlemen would not, if charged with the fact, ignore all claims of being a Spiritualist, and probably reject with emphasis the thought that they were promulgating the fundamental truths of Spiritualism.

Rev. Thomas K. Beecher—Tough Morality.

BY E. P. KING.

CONCLUDED.

In the evening, for his opening lesson, Mr. Beecher was equally unfortunate, in selecting the first part of the 16th chapter of Luke. It is the parable of the wastful steward whom his lord called to an account. The moral is as odious as his Old Testament examples offer to us. Christ is represented as acquiescing with the lord of that steward, in saying that in the matter of making out false accounts for his lord's debtors, he had acted wisely; and as exhorting his followers to act upon the same principle, for the same ignoble end. "Make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into permanent habitations." The fraud the steward practiced upon his lord was in *no sense wise*, unless stealing is wise. It was a downright piece of knavery; and Luke makes Christ counsel his disciples to follow his example. If Christ had said, after quoting the case of this dishonest steward, make *not* to yourselves friends of the mammon of unrighteousness, he would have been —none will dare dispute it—upon the side of right and rectitude. But unfortunately he did not say it, or Luke has grievously maligned him. But there are many such questionable features in statements attributed to Christ; too many to permit us, thus charitably, to modify them out of sight. Thus, "Except ye *hate* your father and mother, wife and children, brethren and sisters, yea, and your own life also, ye cannot be my disciples," would read much more in keeping with our holiest duties, if modified thus: If any man come unto me and *love* not his father and mother, and wife and children, brethren and sisters, yea, and his own life also, he cannot be my disciple. By industry and economy, in health, prepare for the wants of sickness and age, is a more wholesome maxim than, "take no thought for the morrow; or, is inspiration so loose and flabby, that you may read it either way, and make it mean the same. Will Mr. Beecher explain? I know he would give just the opposite advice from that, obviously inferrable, from the lesson in the 16th chapter of Luke—dig or beg, before committing so base an act; any honest man would say, before his eyes were put out by the glimmer of the holy ghost—let no consideration induce you to bend to the commission of a dishonorable deed, for mercenary end. The friendship that could be won by a compromise of your integrity, is worthless when obtained.

In conclusion, let me say, that though I have uttered my most earnest protestation, against the morality and propriety, of those parts of Mr. B's illlustrations and examples that were drawn from the Bible, I nevertheless, most gratefully record my liveliest gratification, at very much that fell from his lips. There were many noble sentiments put forth; many exquisitely fine and happy suggestions; much good advice, winningly given; a generous charity, and an expansive liberality, apparent throughout—when *Thomas K. Beecher was giving the outgushings of his own noble and unfettered soul*, and only when the beautiful bird of heaven plunged downward into the black theological cesspool of religious barbarism, and draggled its white plumage in the filth and superstition of bygone centuries, did we feel repelled. This did so mar and disfigure, the otherwise ravishing pictures, and blur his most entrancing conceptions, that from a position of warmest sympathy, and intensest interest, we were sometimes suddenly dashed into the sulphury fog of Bible inspiration, and had to turn away to catch our breath.

In the good name of Father God and Mother Nature, let me offer one prayer to Mr. Beecher and his class of men. In the name of all who love goodness, mercy and probity, and hate lies; whose inmost souls revolt at the sanctified shams that grin and scowl, and mock at them from altar, platform and pulpit; the millions who cannot and will not degrade themselves by the stultification that religion demands; for the sake of the suffering and dying, tortured by the horrors that superstition flaunts in their haggard faces, and crowds upon their failing senses; for Christ's sake, if that name, with you, has a talismanic power, I entreat, I beseech you, forbear. Commend Christ's example, if you will, but do not enforce all that indiscretion and mauldin zeal have said of him. Admire, but do not attire him in the rig of an African gorrilla, or damn him, by such associates as Joshua, Gideon and Samson. I pray you drop the crude conceptions, vague savageries; the God-murdering and reason-outraging systems that today hold Christendom enslaved, and give poor, creed-surfeited and struggling human nature a little time to breathe and recover.

Integrity and Gratitude.

BY DR. J. K. BAILEY.

A recent article headed, Integrity and Gratitude, Twin Sisters, from the pen of Bro. H. T. Child, published in the "Religio Philosophical Journal," among many good things says:

"Integrity is respected and esteemed by all mankind—the most arrrant hypocrite and villain assumes injured innocence and integrity, and in proportion to the depth of villainy will be the mask that is worn. Like the cuttle fish, some persons have the power of blackening the water around them, and may sometimes escape detection in this way. . . . . These generally assume dignity, are desirous to be known as doing great works and making great sacrifice for truth and virtue, that they may prey upon and defraud those whose sympathies are enlisted in the cause, and who, being honest themselves, are more easily taken in their wily schemes and false promises. . . . . We believe that such persons should be publicly exposed, as a means of protecting the innocent, whether they be editors or preachers". . . . .

Bro. Henry why don't you *expose* such "*hypocrites*?" Why permit them to continue, without stripping off their masks, in their nefarious schemes of snakily charming other victims into their meshes? Why permit them to victimize the unwary, without limit; to build up for themselves positions as editors, preachers, mediums and presidents of associations, which increases the power ten fold; yea, often an hundred fold, to continue in this practice of fleecing the people and making the cause with which they identify themselves a "byword of reproach in the land?" The more prominent the position, the more severe the infliction upon us, and the more strong the obligation to "expose" undoubted rascality, wherever located.

Do you hope for reformation? Do you not know that a "new birth," (death,) is the only hope of honesty, with some organizations? One may err in judgment—may be drifted into "wrong-doing, per force of inflowing waves of attraction or forcing conditions—may under narcotizing elements, become a monomaniacal enthusiast, losing all healthy balance, and do improper, bad things, devilish acts; but such will generally return to rational and morally healthy life, for such are usually endowed with honest, though perhaps, weak organizations. But when the bad is a positive result of organization, intensified and case-hardened by a long life of studied hypocricy and rascality, nothing but a long life of retributive remorse and suffering, in the other sphere, will "redeem" such!

We should be careful, however, that our premises are well grounded; our proofs, of absolute and positive dishonesty, impregnable—which latter condition will invariably obtain in such cases as cited in the last sentence of preceding paragraph—ere we launch out the bark of truth and justice, upon the stormy sea of personal exposition of such lamentable di-honesty, that guileless humanity may be protected. Moreover, the danger should be of a radical and societary nature, which shall demand the radical measure of public exposure. First, in view of all proper considerations, being sure of the right, let the motto be—"go ahead." Spinal perpendicularity, under the sway of justice and genuine charitable elasticity, is a beautiful as well as most useful endowment.

Those, vitalized by sound judgment, impartial discrimination and a sacred love of truth, will ever impel the exhibition of true manhood and gracious forbearance, to the limit of justice and best good of the victimizer and his numerous victims, prospective.

Let justice be done, and the best good of the whole obtain as a prefix; never doubting that true compensation will prevail as a suffix. "Do right, though the heavens fall.', Thus acting, thought waves will ever exercise a purifying, a truly regenerative influence; and in good time, the world will be rid of cowards, knaves and sneak-hypocrits.

The Ellis Family—The Wheeling Expose.

BRO. WHEELOCK—Believing that you will have confidence somewhat in my decision, I write what I shall, to say, only, that having tested, or witnessed, both the Manifestations known as "cabinet mysteries" of Laura V. Ellis, and the Expose, I am duly satisfied that her powers as a medium for *spirit* (disembodied), are not such as should be approved or sanctioned by Spiritualists.

Whether the spirit of Leon Blake *can* or *cannot* do all that is represented he *does* do, is unimportant, so long as you, myself, or an unskilled boy, with the knowledge of manœuvre I now have, may do the same with equal adroitness.

It is clearly evident that the voice of Leon Blake—the intelligence Mr. Ellis claims as doing these things while his daughter is "securely tied")—is the same voice differently intoned that speaks through Miss Laura's vocal organs in ordinary conversation, for the "lisp" characterizes both alike.

You know, Brother Wheelock, that I am ever a true friend to all mediums for they are the chosen apostles God through his angel hosts sees fit to delegate for a glorious work; and in giving these opinions regarding Laura V., it is done only as a defence of our *good* and *true*, and not to break down the fair reputation of a poor young child, who I believe would not *unaided* give falsehood and deceit to the world. No! for you know the impulses of my soul would, while for truth's sake, and the sacredness of our own angelic cause, bring error and fraud from its hiding place, *always*, yet I would take the poor shorn, mistaken lambs in my arms, give them the shelter of better thoughts, and the strength of virtue, and encouragement to purer motives; pity their weakness and weep over their choice of wrong, while yet I must crush the evil of itself.

But is it not true that Spiritualists, as a class, are too much inclined to be credulous, and knowing or believing these things can be done, take too much for granted? Again, what advantage is there in accepting spirit power as that which can be accounted for by the power or cunning of the medium? It will not do for us to advocate all that comes to us, without the strictest scrutiny; we are doing the cause more harm than good in recommending, without strong demonstration, corroborative to the truth thereof, such mediums and mediumships. If they will not stand the test of a close trial, let them go. Though the test of Mrs. Moliere, by Mr. Hull, at the National Convention, was severe, yet it was a glorious triumph. Though I pitied her, whether truthful or not, yet I felt that if there was a power strong enough to make the letters on her arm independent of herself, that that power would sustain itself and her, and at some time not distant, prove it, and so it did.

And now, since Laura V. Ellis is so well recommended by the Spiritualistic journals, and as she has been these years past giving the cabinet manifestations to the public, I think it worthy our time to notice the

apparent truth of the matter concerning her mediumship. Mr. Ellis stated that they had been in Cleveland, and if so, the language of Mr. Brise, in the enclosed report (short hand) of the expose will be readily remembered by every one who may have attended the Ellis' seance, or manifestation; for it was not a *seance* but a "*can't see it.*"

Some of the friends said to Mr. Ellis, that if it was spirits who controlled the affair, that he should stay and see the expose, and then let them try it again with Laura; but he thought not, and left town abruptly at night for parts unknown. Now I ask, how is it? Have the people, these *years*, looked on, Spiritualists among the rest, and complacently swallowed these manifestations without effort to detect the *real* spirit that does the tricks? Or have the Ellis family more shrewdness than all else of community? I know it is placing a man or woman in a critical and painful position to compel them to pass judgment upon an apparently innocent girl, or keep the truth of their suspicions to themselves, yet in all candor let us prove these things, and even though the basic structure of Spiritualism falls to atoms, let us know the *truth*—aye! even the *worst* of truths, so that we know them to be *truths*. Why do not we, as Spiritualists, sift out some of the debris of our own accumulating and not leave our back yards for orthodox exulters to cleanse; not but that the work may be appropriate for some of them, but it is rather more credible to ourselves to clear away our own skum.

Not but they are doing a good work for us, too, just when they most wish to harm us, but then we don't care to have them throw it back in our teeth by and by, what they have done for us. Let us show a little more discretion, which, by the way, will not detract from our *charity* in the least.

Yours as ever, for the *Truth*,

ADDIE L. BALLOU.

Religion.

BY E. S. WHEELER.

Religion is the life and action of the inmost affections of the human nature. It is of the spirit; pertains to emotion and sentiment, and is expressed in sympathy and love, as the love of a natural devotion.

All spirit is akin; and religion, devotion, piety, are the acts of recognition by which "God" in the individual testifies to a comprehension of the fact of its unity of relationship and nature with God in the whole.

Duty to Humanity is worship of God! for Humanity incarnates Divinity, and is the superlative manifestation of the infinite ALL. Civilization is the true church. The locomotive is as significant of God as the cathedral; and he who constructs a sewer under a city is more a saint than one who only chants prayers under the shadow of a steeple.

The "Sabbath made for Man."

BY E. S. WHEELER.

The people of Massachusetts are still restless and uneasy upon the subject of opening their Free Public Libraries upon the Sabbath. There are seventy-three of these beneficent institutions in the State. The argument is that it would be vastly better for all to be quietly engaged in reading than to be seeking noxious amusements in less respectable places. There is the further argument that for many persons Sunday is the only day of leisure. Whatever may be thought of the project, it seems to be pretty evident that the people of Massachusetts are quite resolutely bent upon the experiment—a course which is recommended, we notice, by even that most conservative journal, *The Boston Daily Advertiser.—N. Y. Tribune.*

Only think of the stupid bigotry which has so long and so persistently hindered such a humanitarian movement! The Christians know well enough that all the arguments urged in its favor are true, but they seek to force people to church by repressing every other respectable occupation and closing all other decent places of resort. Let the battle go on. In Philadelphia the liberal principle has been tested in part. When Massachusetts wins her freedom she will know how to appreciate it, and how to estimate those who by statute law would dragoon humanity into superficial piety.

The Wilson-Braden Discussion.

AT LYCEUM HALL, CLEVELAND, OHIO.

E. V. WILSON, (Spiritualist,).....*Affirmative.*
Rev. CLARK BRADEN, (Disciple,).....*Negative.*

Resolved, That the Bible, (King James' version,) sustains the teachings and phases of modern Spiritualism.

Wilson—I cite the fact in evidence that I called upon one of Mr. Braden's church members, a very worthy man—an artist. He did not know me. I told him I wanted a picture taken; I sat for a picture, and a most excellent likeness of my wife, in spirit-life, came on the plate with mine. There was no picture of her in existence! Therefore, this artist nor any other in mortal form, could take her picture without spirit aid. I cite the case in Ezekiel; I have seen spirits by the thousands; I have been carried thirty feet without a mortal hand touching me. I cite a similar case in the Bible; I am willing to swear to the truth of what I state; I have affidavits from others. Does this prove anything? Jesus had this power; his followers had some power—after their master was gone—but neither claimed that the works thus wrought was by their power,—it was a power acting upon them, they being mediums, like Spiritualists of to-day! Mr. Braden does not follow me—he evidently fears to do it. He asks questions outside of what the resolution calls for, seemingly with the hope of leading me away from the subject. He speaks of unreliable spirit communications through mediums of to-day. Yes, we admit that the door is not only "ajar," but open; so that if conditions make it possible for the good spirits to communicate, the bad may also,—if the truthful spirit can come, the lying spirit can come back also. We think we fully parallel Mr. Braden on his reference to "lying spirits" in NINETY-THREE quotations from the Bible, the most noted of which he can read in the 18th chap. of 2d Chronicles, where a lying spirit was sent to Ahab by God's order, for the express purpose of accomplishing God's object by lying! The Bible—God's Book—says that *God's liar* was successful!

Isaiah 47, 7: "I make peace; I create evil; I, the Lord, do all these things." Does not the Bible teach, and does not my opponent and all Christians believe and teach that the works of God endureth forever? Then if he "creates the evil" how are you "puny worms of the dust," his creation also, going to overcome the evil? According to the Bible, upon which your all rests, both good and evil are *older* than man; for it says—John 1, 1, 3—Gen. 1, 1:—"In the beginning was the word, and the word was with God, and the word was God. All things were made by him, and without him was not anything made that was made." If this be true, does it not prove that *Spiritualism* is the work of God? Why, then, does Mr. Braden and other professed followers of Christ and believers in the Orthodox Bible God, undertake to overthrow his work?

The word angel means a messenger, a spirit, or a spiritual being. In 1st Cor., 15: 20, I read, "Flesh and blood cannot enter the kingdom of God," hence there are only spiritual beings in heaven, or the kingdom of God.

In the 18th chapter of Genesis I find three men of flesh and blood. They eat material that forms flesh and blood. They cannot be angels; but are men under spirit influence; in the 19th chapter of Genesis I find two men under spirit influence; in Isaiah, 8: 19, 22, we are commanded to seek unto the dead, for the living to the dead. In first Cor., 15: 21, I find, "Since by man came death, by man came also the resurrection of the dead." In 1st Cor., 14: 32, I find that the "spirits of the prophets are subject to the prophets." In Heb., 13: 2, we are ordered to entertain strangers, men or women, for thereby some have entertained angels unawares. In 1st John, 4: 1, we are ordered to try the spirits. I find in the 1st chapter of Revelations, Jesus sends an angel to John. In the 10th chapter, John confesses he was under spirit influence. In Rev. 19: 10, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus." In the 22nd chapter and 8th verse, the same statement is made, adding the definite article, the defining the occupation of the being when on earth, "and of thy brethren, the prophets." In 1st Sam., 28th chapter, the spirit of Samuel influences the woman, talks with Saul, and in the 17th and 18th verses, tells Saul why the Lord hath done these things unto him. In 2nd Chron., 18th chapter, I find four hundred men under the influence of a lying spirit, sent out by God, and another man under the influence of a good spirit, exposing them. In 1st Cor., 14th chapter, speaking in tongues, piping on harps, influencing things without life, are referred to. In Num., 22nd chapter, Balaam's ass is influenced, sees a spirit, and speaks to Balaam. In 2nd Kings, 6: 6, 7, iron is made to swim. In Dan., 6: 22nd, I find a spirit shutting the mouths of the lions. In 1st Kings, 17: 6, the ravens brought him bread and flesh morning and evening. In 1st Kings, 19: 6, I find a spirit cooking a cake on coals, and bringing a cruise of water to Elijah. In 2nd Kings, 2: 24, two she-bears are called up and kill forty-two children. In Gen., 21: 17, the spirit calleth Hagar, and promises help to her and Ishmael. In 12th chapter of 1st Corinthians I find all manner of spiritual gifts promised. In Acts, 1: 9, I find two men with the apostles, who are spirits. In Acts, 2: 17, 20, many signs and wonders are promised. In the 9th chapter, Paul is influenced and converted, and Jesus declares that he is Jesus of Nazareth. In 9: 20, Paul's eyes are healed, and he preaches of Jesus. In the 12th chapter of Acts, Peter is imprisoned, tied by men to men guarded by many men. A spirit unties him, leads him out of the cell, the gate opens of its own accords, and he is free. He goes to the door of Mark's house and knocks; they hear him. Rhoda goes to the door, he speaks to her. She does not let him in, but reports him, and they declare it to be his spirit. In Heb., 12: 22, 25, I read of an innumerable company of angels, the spirits of just men. In Matt, 7: 7, I find, "Ask, and it shall be given; seek, and ye shall find." In John, 14: 13, 15 if you ask anything it shall be given you. In Matt., 10: 13, in Luke, 9: 18, the people testify that Jesus is the spirit of one of the old prophets. Jesus does not deny this—does forbid telling he is Christ. "In my name I will do it."

Again, in 15: 10; in 23, 24; in 1st; John, 3: 22; in Mark, 16: 17, 19 I read: "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover."

Finally I find, Ecc., 1: 9. "The thing that hath been is that which shall be, and that which is done is that which shall be done." In the 3rd chapter, 15th verse, I read:

"That which hath been, is now, and that which is to be, hath already been, and God requireth that which is past."

Here the law is continued from Genesis to Revelations, and promised to all who ask for it. I believed, I asked, and I received.

I have ever respected the memory of the dead. I love them, and know that they love me in return; and I know that the sainted nature of my mother, my wife, and four children, will not be insulted when I call on them, for love is eternal. My opponent is welcome to the coarse thrust at millions of noble men and women, who know that the immortals are with them. This is about as valuable as anything he has uttered, and it amounts to nothing.

The reverse of this assertion was proved in Justice Browning's court, by the testimony of Varley, the electrician; of Livermore, the banker; of Silver, the photographist; of Gilmore, the author, and Edmonds, the judge.

THE

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A. A. WHEELOCK, MANAGING EDITOR.

Spirit is causation.—"The spirit giveth life."—*Paul.*

"RESOLVED, *That we are Spiritualists, * * * and that an other prefix or suffix is calculated only to retard and injure us.*"

☞ **Understand It.**—All business transactions relating to THE AMERICAN SPIRITUALIST, and all moneys for subscriptions, advertisements, etc., should be sent to A A. Wheelock, the Managing Editor. J. M. P.

The Great Theological Problem—The Nature of God.

The protean forms the idea and conception of God have assumed should teach the falsity of the theory, that God is revealed to the intuitions. Zenophanes saw the error of supposing man's conception of God a proof of his existence or character. He said, "if horses or lions had hands and should make their deities, they would respectively make a horse and a lion." English theological writers have rarely ventured to attempt the proof of the existence of God by philosophical argument. Kant has shown their insufficiency. The stronghold is in intuition. The reason acknowledges God's existence. But what becomes of this supposition when it is found that whole nations have no idea of God, and when some of the most enlightened men fail to feel his existence? Monotheism is not the end of the series, but it reduces the gods to one. What is his nature?

He is self-existent.

It is said in argument of the existence of God, that we cannot conceive of creation with all its designs and adaptations, without a planner, a creator; at the same time, it is asserted that we *can* conceive of the self-existence of the designer! Great is the mind that cannot comprehend the lesser, but amply able to grasp the greater! He is of Infinite power, wisdom and love. Are these spiritual abstractions, or are they personified? Necessarily the latter, and every man's conception must be different, as the god of the lion would be a perfect lion. What logically follows? That as our ideas of God are projections of ourselves, there can be no certain and true idea of the Divine. We may build an ideal of what God must be analyzed to his elements. He must be infinite causation, as the cause of all. He must be the controling mind, yet he cannot reason, for that would imply imperfect consciousness; he cannot be said to foresee, for that implies relations as to time; he cannot be said to have judgment, fancy, comparison, qualities of the finite mind. The primary elements left, by analogies are being, cause, knowledge, love—each of infinite degree.

Can personality be formed from these? Can they be infinite in a personal being? Well did the learned and pious Dr. Arnold say: "It is only of God in Christ, that I can, in my present state of being, conceive anything at all." The abstract God is the Father, the personified God is Christ. The Trinity supplies both the metaphysician and the most sensual mind.

God must be infinite. Man, being finite, can form no conception or idea of him whatever. This is an unavoidable, logical conclusion from the necessity of mans constitution.

But, it is claimed, we cannot understand nature or ourselves; not even the growth of the humblest flower; shall we therefore cease investigation? The fields of thought thus compared are totally unlike. With matter we deal with finiteness, and pause on the threshold of infinite generalizations, with God there are no finite qualities to seize hold of; His very being and constitution of mind is different from ours, and to us, his thoughts cannot be translated.

As children strive to clutch the moon, philosophers and metaphysical theologians have endeavored to grasp the infinite. They have failed, because attempting the impossible. The world is little better for all their dogmatical speculations. They are only mental gymnasts, and perform no productive labor.

It is claimed that belief in God is the foundation of all religion. This is true of religion considered as the ceremonial growing out of a belief that God demands respect and reverence from man, but not true of morality. Men have believed in all varieties of gods, or renounced all gods, and yet lived honest, upright and noble lives. The solution of this vexed problem has no relation to morality, being only interesting to religious schemers, who of course must have a God to carry them forward. While the best of men have held diametrically opposed ideas of a God, or placed such ideas with the indeterminable, the worst and most fiendish of mankind have claimed to understand God perfectly, and have waded in human gore to vindicate their opinions—often sealing their faith by terrible forms of martyrdom.

Let theology bury its myriad dead, whose bones whiten the plains of the old world; wait till the pitying showers of heaven wash away the stains of blood; the fagot ceases to smoke; the tears of widows and mothers and helpless children be dried, and a great race of people rise from the dust, in which with iron heel it has crushed their spirits, ere it calls its worship the religion of love and peace, sent to redeem mankind.

Science will go her quiet way; of God, neither affirming or denying. Her only office is to point out errors where they occur. All that the past has furnished in proof of the existence of a divine architect, she pronounces the assumption of children grasping at the moon. The vexed, so called problem, is not a problem, it is a chimera. She goes forward from facts, to the order of facts, called law; on to the organizaton of matter. Here the human mind stands on the threshold of an unknown universe, into which it can go, which it will conquer and claim, only to find, as the intellect grows acute, new domains extend beyond. As we pass from matter to law, from law principle, from principle to attribute, far beyond the outermost skirts of space, we may tread the sanctuary of Supreme being. What is his nature? Is he personal? Is he an omnipotent spirit? Vain questions. When the intellect enters the sanctuary, all shall be made plain. Until then it must calmly await, content with investigations it can comprehend. The theologians, who fail even to understand the organization of finite man, and scoff with priestly sneer at the words of accurate knowledge, untrammeled by facts, may vault on the rings of discordant fancy, and between the tilts they give each other in religious tournament, enlighten the laity as to the being of an Infinite God. When they agree among themselves, and produce their facts, science will readily receive their conclusions. Until that time, their beliefs must remain inadmissible hypotheses.

H. T.

"The Present Age."

The appearance on our table of the "Present Age" for April 8th, bears witness that our announcement of its suspension in the last No. of AMERICAN SPIRITUALIST was an error. We made the statement on what we supposed reliable authority, and gladly take this occasion to correct it. The "Age" is to be reduced one-fourth in size and in price to $2,50, and issued weekly as heretofore. We hope it will meet all merited success. H. T.

Editorial Etchings.

The extremes, from snow to sun, from shivering bud to summer's bloom! Left New England for the South the 3d of April. The day previous, Sunday, was rough and snowy. Boston Common and the surrounding country was mantled in white—a severe reminder of "winter lingering in the lap of spring." Five days and nights passed, and we are in New Orleans, La., worn and weary. The distance by the railway route, traversed, was two thousand and twenty-seven miles—a long way, surely, for a settled speaker; but the command of Jesus was—the command of the angels *is*—"Go ye into all the world and preach the gospel to every creature."

This is Saturday, the eighth. What a change in climate from the latitudes that characterize the Eastern States and the northern chain of lakes. The weather here is exceedingly warm. While passing through Kentucky, we observed that the peach trees had parted with the beauty of their bloom, while the orchards were in full blossom. In Mississippi, honey bees were robbing the clover of its sweetness; while in Louisana, the forests were waving in full leaf; the corn several inches high, and the air heavy with fragrance from grove and garden.

Our rooms are in the St. Charles Hotel. Have already met several of the friends. The Southern heart is warm and generous. How easy to find the good, the beautiful and the true, when we search for them. Buzzards scent the stale food they feed on. Envy, ever gnawing, eats out its own vitals. Every act is a revelation of the the soul.

THE MUSIC HALL MEETINGS, BOSTON.

These Spiritualist meetings, under the efficient supervision of L. B. Wilson and others, have not only become a standing institution of Boston, but they are pushing their moral power outward towards every point of the compass. Not in this country alone is their healthful influence felt; but Spiritualists in England and upon the Continent, reading the reports of these Sunday meetings, published in the "Banner of Light," feel strengthened, and like the apostles of old, "thank God and take courage." No voiced thought, if touched with the fires of inspiration, or published word, if rooted in the divine soil of the soul, is lost. Somewhere and somehow will their waking echos bless human hearts forever. But cannot the meetings in Music Hall, like those of the Unitarians in the morning, be made free? Bars of scrip are not just the invitations to call in the masses to angel feasts. Are there not plenty of noble, generous Spiritualists in Boston and vicinity to initiate and perfect such an arrangement? Surely, no genuine Spiritualist would "sponge" his Sunday's food. Subscriptions are better than admission fees. All should share the pleasure of subscribing. Pockets are good testers of sincerity. The music furnished by the quartette at these meetings is excellent. The practiced ear richly enjoys it. Still, for religious purposes we prefer congregational singing—that is, selections, one or more, in which the entire congregation can unite. The influence of blended voices with kindred sympathies necessarily tends to harmony and spirituality. Spurgeon's church, London, seats eight thousand. Each attendant has a printed slip or hymn book, and all sign with a genuine enthusiasm. Hundreds flock to the public meetings of the Shakers in summer-time to hear their spiritual songs, touching, tender, and at times, sweet as the morning melodies of heaven. The charm of Catholic worship in all countries is its music.

PLEASANT SIGHT.

Passing down Tremont street, pressing the pearly snow under our feet, we saw a little girl with laughing eyes and golden ringlets, feeding the birds. The act breathed the native goodness of childhood. Such sights incite to benevolence on a large scale. It is a praiseworthy custom of the Russians to hang in

front of every house at Christmas-time, a piece of meat and a sheaf of wheat, as provisions for the birds, during the inclemency of winter. Residents of our northern states, taking the hint, should scatter seeds and bread-crumbs around their doors, especially after each snow storm. In feeding and blessing, even the lower orders of creation, we are blessed.

CHRISTIAN REVIVALS.

The famous Elder Knapp has recently been revivaling it in Boston. Profanity is reported to be terribly on the increase. *God, hell, devil* and *damnation* drop from the Elder's tongue as dice rattle out from a dice box. Street boys get these words a little mixed and it is called swearing. Should there not be some legislation against the public teaching of profanity, in the name of him who said—"swear not at all." The Rev. Mr. Hatch, the tract-flinger, continues to faithfully and zealously scatter gospel missives at the very gate of the Temple. These tracts preach against profanity, bigotry, superstition, hypocrisy, tale-bearing, Knapp-revivalism and the social evil. Inasmuch as Paul enjoins us to shun the very "appearance of evil," we never attend revival meetings nor horse races.

A DAY IN LOUISVILLE.

A through car runs from New York westward and southward to this city; so stirring, thrifty and full of promise. There are many Spiritualists in Louisville, and seventy-five known mediums. The army of progress, understanding its own business, is quietly doing a good work in behalf of liberal religion. It gratified us to meet friend Turner. Through the kindness of Mr. Colony, we were introduced to a number of the more active Spiritualists. The present presiding officer is Mr. Spurrier. Mrs Kitty Colony is secretary. Mr. Cephas B. Lynn is filling a two month's engagement. His praise is in the mouths of all who listen to his inspirational teachings. Only think, a few years since, a Lyceum lad in Charlestown, Mass., now publicly lecturing in our great cities upon the spiritual philosophy! His "Western Locals," sparkling and sensible, constitute a prominent attraction in the "Banner of Light."

SENATOR J. M HOWARD.

A morning's paper tells us that this distinguished ex-Senator has just passed on to the spirit-land. The news startled us, because so unexpected. He was a native of Vermont. Receiving his academic education in Bennington, he graduated in 1830. In 1832 he removed to Michigan, and in 1838 was elected to its legislature. In those dark trying days of 1862 he was elected to the United States Senate, and re-elected at the expiration of his term. In 1866 the honorary degree of L. L. D. was conferred upon him as a just recognition of his literary accomplishments and legal erudition. In daily life he was not demonstrative; but when he did speak it was to the point, candid and substantial. His religious tendencies were exceedingly broad and liberal. Theological creeds, to his analytical mind, were as idle winds. Deeply interested in Spiritualism, he said to us, after attending a seance in Washington, that these "*spiritual manifestations gave him all the tangible evidence he had of a future conscious existence beyond the grave.*" Pending the last Senatorial election in the Michigan Legislature, he wrote us a valuable letter. He was earnestly opposed to the priestly scheme of putting "God" into the Constitution. The wily petty politicians of Michigan may content themselves that he is no longer in the way of their selfish successes. To us his memory is precious.

WILL HE DRAW?

A gentleman writing us a while since from the West, relative to a speaker, asked, "Will he draw?" Bull-fights in Spain, and cock-fights held Sundays in the Spanish pits of New Orleans, "draw." Dance-houses in New York and negro minstrels in Chicago, "draw." Elder Knapp, coarse and profane, "draws." Jerking-jacks, manufactured mermaids, two headed calves, and other museum monstrosities, "draw." And what the inference? How does it speak for culture, and the moral status of American life? What does it mean when used in relation to Spiritualism? Which is preferable in hall or lecture room, quantity or quality—stomachs or brains—thinking men and women, or whispering, giggling curiosity-seekers? "Show us a sign," cried the old Jew. It was the concentrated call of the mocking, mirth-making crowd!

Is he industrious, earnest and practical? Does he use his mediumship for exalted purposes? Is he "apt to teach?" Does he shed abroad a high moral influence?" Is he consecrated to the noble work of angel ministry and the elucidation of the spiritual philosophy? *These* are the questions to ask, oh committee-men!

INTERVIEWING.

It is fashionable just now to "interview" great people (?). Stand back Emerson and Alcott, Longfellow and Whittier—wait awhile! The less first. Corks swim. In Mississippi we obtained the Memphis papers. They were flooded with the interviewing and speech-making of George Francis Train. He re-announces himself the Presidential Candidate for 1872. His platform has full forty planks. The following are among them. Some are good.

Reduction of army and navy—American industry– Universal amnesty—No foreign ambassadors—Free banking—Down with monopoly—Down with the politician and up with the people—Prohibition to foreign manufactures—Cotton factories South—Woolen factories West—Woman suffrage—Republicanize Europe—Presidential term six years—Penal servitude for briber and bribed—Ocean penny postage—Compulsory education in public schools *sans* the Bible—Eight hours' labor—No more land grants—Cabinet officers in Congress—Franking privilege abolished—Chinese emigration, but not coolie contracts—Hydropathy and Turkish baths in Government sanitary institutions—Vaccination prohibited—Abolish Electoral College——Unification of North America or the Continental Republic. * * *

Reporter—Do you believe in ghosts?

Mr. Train—Not in your Brinkley College ghost, but there is a terrific power in Spiritualism which I cannot comprehend. Eight millions of Spiritualists acknowledge me as their leader. I sincerely believe that I represent the spiritual power of Confucius, Buddha, Zoroaster, Mohamed and Swedenborg, but have what they did not have, the practical experience of the banker, the merchant and the railway king. Otherwise how do you account for the moral power I have with audiences all over the world?

CYPRESS MOSS.

Through many of the Southern forests there abounds what is termed cypress moss. It hangs from the branches in long wreaths, giving the river woodlands a gray and sombre appearance. It is really an atmospheric plant, deriving no sustenance from the tree from which it is suspended. Festooning the forests, it is gathered as an article of commerce and is largely used in some localities for beds and cushions Its principal growth is in the winter season. Similar mosses abound in California, Sonora and Asia Minor.

THE "MISTLETOE BOUGH."

This parasitic plant, growing in the tops of trees, flourishes everywhere throughout the Southern States. The Mistletoe is a beautiful evergreen, clinging mostly to the sweet gum, the oak and the chestnut. It is generally supposed that this orbicular bough springs from a seed, carried by winds or birds from one tree to another. Lodging in the crevices of the bark, it roots, sprouts, and derives its nourishment from the tree. The old British bards and ancient Druids believed the Mistletoe possessed wonderful magical powers, and accordingly it is frequently mentioned in the history of Ireland and the weird legends of Brittany.

"LET US HAVE PEACE."

Blessed, said Jesus, are the peacemakers. We hear but one expression South, and that is peace—*peace!* Let the dead past bury its dead! The most widely-circulated New Orleans daily says, in its issue of this morning:

Above and beyond all things else, the South yearns for peace. She wants no more wars, hates, strifes, and contentions. At the close of the late rebellion, our people were found sitting by their desolated hearths, and revolving the sad and bitter memories of the past. They felt around their wrists the gyves that had been imposed upon them, and, in the desperation of despair, were resentful. But these sad broodings were succeeded by a hopeful philosophy, and our people now have but one thought, and that is, by the labor of their hands and the power of their hearts, to give bread to their children and protection to their women. This is work enough, and noble enough for them to do.

Northern people who come South these sunny days will be greeted by—

"The Queen of the Spring passing down the vale,
Leaving her robe on the trees, her breath on the gale."

These are noble sentiments, finding in every manly heart a sincere response. In our next we shall write something of Spiritualism in this city and the South.

A Connecticut Jewel.

A Hartford letter to the New York 'Tribune," explains that Jewell ran behind his ticket because some of the Jews and Spiritualists of the state were opposed to him, because he favored some recognition of the Almighty in the constitution of the United States.—*Chicago Eve. Post.*

Whether the above explanation of "a Hartford letter," why Jewell was defeated, be the correct one or not, we hope that the loss of such a *rare jewel* may open the eyes of blind politicians to the fact, that both Jews and Spiritualists have rights in this country, which "white men," as well as politicians and Christians, will do well to respect.

Jewels are supposed to be valuable; but if this Connecticut specimen is in the least tinctured with that damnable Christian heresy, of attempting to put an Orthodox god into the Constitution of the United States, no wonder such a spurious article and base imitation of a *real* jewel should be defeated. If such is the case, we glory in the defeat, and are proud of every Jew and Spiritualist who assisted to do it.

Death and destruction certainly await that party which dares attempt such a high-handed outrage upon humanity, and such an insult to the intelligence of the age. Whenever the Constitution of this Great and Free Republic is so disgraced and debased as to be made to recognize any Orthodox Christian god as the ruler of this nation, it may well be said of it then—"that it is a league with the devil and a covenent with hell!"

A. A. W.

Get Thee behind Me, Satan.

BY GEO. A. BACON.

Evidently with a worldly and selfish desire to increase the membership of "our church," to the end that greater ecclesiastical power might be concentrated with one class of religionists, who possessing pelf and place would naturally monopolize both for their own aggrandizement; that the appliances and machinery of theological tyranny and fanaticism might become all the more available—*Zion's Herald*, the organ of the Methodists of this country, in its issue of April 6th, offers the following "crumb of comfort" and crust of temptation, to other denominations, to join its ranks and help swell the army of these Jesuits, who battle in the name and under the standard of Methodism.

The generosity of its invitation is characteristic and overwhelming. It says: "Come and take pot luck with us, Bros. Baptists, Congregationalists and Episcopalians. Even the poor lost sheep of the "liberal" fold may come, if they will *only confess* Christ as their Lord and their God." No, I thank you! Your inducements are altogether insufficient, and your requirements are wholly unreasonable.

Query for the Thoughtful.

BY W. S. BARLOW.

If Mary, while a virgin, bore a child,
Before she was by Hymen's charms beguiled,
Then God repealed or modified a clause
In his established pro-creative laws,
To raise a God-like man, of whom to boast,
Whose only father was the Holy Ghost.
To thoughtful minds how strange this tale doth seem,
While all its claims are founded in a Dream!

We would deal kindly, wishing no abuse;
But why may not our Marys plead excuse,
And charge their follies to a Higher Power
To palliate for some misguided hour?

If that important law has been repealed,
Its restoration nowhere is revealed:
And many maidens yet may truly find
The ancient record suited to their mind;
But modern Josephs will be very slow
In having faith to equal good old Joe!!

Editorial Correspondence.

We bade our readers good night at Fon du Lac, and after a night's refreshing sleep at the "Grant House,"—and which, by the way, is one of the best hotels in Wisconsin—we took early train for the Summit.

The Summit is principally noted for being the highest point of land over which the cars run, from Fon-du Lac to Sheboygan, and where the stage connects for passengers and mail, along the east side of lake Winnebago. Here the prospect of a stage ride on wheels in the northern part of Wisconsin, in January, was before us. The east shore of this, one of the most beautiful lakes with which Wisconsin abounds, presents some fine scenery, even at this barren and desolate winter season. We had come five or six miles on our journey, reaching the little village of Calumet Harbor, when we were relieved of the *luxury* of stage travel, by fortunately meeting Bro. J. Raymond Talmadge, who took us to his pleasant home, where we enjoyed a few hours of rest and converse with his amiable wife and others of the family. This Brother is a nephew of Gov. N. P. Talmadge, who as Territorial Governor of Wisconsin and United States Senator for six years, achieved a national reputation, to which his great intellect, literary culture and unblemished character, justly entitled him. He was a firm, intelligent Spiritualist. His own children were mediums. He has left much valuable testimony to the world, of the certainty and truth of modern Spiritualism. Among other gems collated in Emma Hardinge's great work, "Modern American Spiritualism," is the following extract from a letter written by Gov. Talmadge to Messrs. Partridge & Brittan, regarding the melancholy fate of his friend, Hon. John B. Macy, by the burning of the steamer, Niagara, near Port Washington on lake Michigan:

"Mr. Macy, who had been our near neighbor, had started for lake Superior and was not expected home for several days. He was drowned on the 24th inst., about 4 o'clock P. M. On the morning of the next day, and before any rumor of his fate could possibly have reached us, my daughter saw shadows flitting across her room, which she mentioned to the family as a presage of bad news. In the night, after the family had retired to rest, my daughter discovered a bright light in the sitting room, opening into hers; which she had indistinctly noticed in the morning, now appeared in the shape and exact semblance of Mr. Macy. She informed her mother of the apparition—immediately adding, under impression, Mr. Macy is drowned. Another daughter, who is also a medium, sleeping in a different part of the house, saw the same light and the shadowy form of Mr. Macy as he appeared to her sister, when she was influenced to write, 'Niagara, drowned by the upsetting of the small boat.' The next day, and for the first time, the news of the catastrophe and the manner of Mr. Macy's death, reached our village. . . Circles are numerous here, investigations keen, and the phenomena more striking and abundant than ever."

It will be seen by this, that the Talmadge family possessed rare medium gifts, and what is also worthy of note, here was a man whose preeminent talents had placed him in the honorable and responsible positions of governor and United States senator, and yet he was proud to be known as a Spiritualist! The heroic spirit of the Governor is possessed, in a good degree, by his generous and noble hearted nephew, and who, by the way, ought to be known throughout the length and breadth of this land, as a healing medium of remarkable powers. Taking us into his carriage after dinner, he kindly conveyed us to

STOCKBRIDGE.

our next point of labor, where we found the friends of our cause, though few in number, very courageous in spirit. This is a small place, with two churches, Methodist and Congregationalist, both of which were built by the assistance of Spiritualists, and "outsiders," so called, with the express understanding that lectures on different subjects could be had in the church when not wanted for service by the saints. Especially was this the case with the Congregational church, just finished, not being able to boast of a very extensive membership—only six all told.

It was decided by the friends that I give four lectures, being all the time I could remain there, owing to other appointments. The Congregational church not being in use, was applied for, to give my lectures there, as both Halls in town were not near as convenient, besides, as Spiritualists had helped to build it, with the agreement that they could have it for lectures when not in use; they considered they had vested rights there! They soon learn what folly it is to expect justice from an Orthodox church whose very doctrine of prejudice, superstition and bigotry, has its foundation and chief support in *injustice!* The church was refused. When will Spiritualists learn better than to pay out their money to aid the enemies of our cause in still strengthening themselves to oppose us! Not one dollar should a Spiritualist give to help build a church, unless it be stipulated in writing, what privileges and rights they are to be entitled to. These zealous saints have short memories. When they want the money with which to build their priest-ridden sanctuaries, they will make very fair promises, but as soon as it is ready to bolt, slam goes the door in the face of the very kind and generous Spiritualist who has given his money to build it. And that too, when one of the great needs, with few exceptions, all over the country is suitable buildings in which to hold meetings! Shame on such a squandering of means that might be used to greatly aid and advance spiritual truths! Save the money and build FREE HALLS.

Our home, while in Stockbridge, was with Bro. Miller. His wife is a frail, feeble plant, as far as the physical is concerned—given up twice or thrice by physicians, but being brave, hopeful, and having the aid of the spirits out of the body, she still remains, and may be truly regarded a pillar in Spiritualism in Stockbridge. Circles are regularly held at her house; mediums being developed, and some very interesting manifestations occur. Two sweet, little twin sisters are all the children in this home nest. They are both mediums, but notuntil we had a circle with father, mother and the girls. and had mesmerized the mediums, were they both controlled *at the same time.* It was beautiful, indeed, to see these two little girls, about twelve years of age, controlled by the angels, in their own lovely home.

Our lectures seemed to create a good deal of interest. There is a good spiritual element in that community. There is talk of building a Hall, and organizing a Society and Lyceum in Stockbridge. The Spiritualists there are live, earnest souls. We hope they will carry our banner of progress forward. We cherish them in our memory, one and all.

Crossing lake Winnebago on the ice, we landed at the thriving business city of

OSHKOSH,

which if not "asleep in Jesus" must be in Spiritualism, for after a half day's earnest search, we were only able to find one Spiritualist! Of course there are more in the place, as we found out afterwards, but evidently Spiritualism is not making quite as much stir in Oshkosh as the lumber business. It is one of those places waiting to be blest.

A. A. W.

To be continued.

A Mistake Corrected.

Editors Am. Spiritualist:

In the AMERICAN SPIRITUALIST, of March 11th, Bro. Peebles is represented as saying that I propose "to come to Cleveland" to lecture in his stead by elbowing him from the platform with a promise of making "four converts" to his one. Merciful heavens!!! What an idea; and what a braggadocio that Mr. Graves must be. But it so happens that Mr. Graves don't make any such proposition—never thought of such a thing: the idea has never been near his brain—nay, not within a thousand miles of it; and he don't see how the language could warrant any such a construction, as the context, he presumes, fully explains his meaning. Instead of proposing to go to Cleveland, I proposed to go the other way, to localities where the harvest is ripe and waiting for the sickle, while Bro. Peebles is laboring in Cleveland, where the harvest or *available* materials have all *been gathered* and worked up into the cause. With these advantages, though greatly inferior to Bro. Peebles as a lecturer, I calculate on being more successful in making converts. Is there anything unreasonable or boastful in this? I think not, and I feel aggrieved in being so misunderstood, and thus placed before the public as a conceited brag. Those acquainted with me know that I possess no such a trait of character. I could not go to Cleveland soon if desired to; and why should I propose to go to Cleveland to lecture in Bro. Peebles' place, after being honored with an invitation to accept a month's engagement to speak in that city and declined. (This was before Bro. Peebles' engagement there). There is, therefore, no occasion for the committee—King, Parker, Pratt, and others—to protest against my supplanting Bro. Peebles, as I have manifested no disposition to do so, and I hope neither will feel alarmed about the matter. In declining to speak in Cleveland, when invited as I was by the Committee or Secretary, I don't wish it to be understood that I would not accept such an invitation when *practicable* to *comply*, and when such able speakers as Bro. Peebles cannot be had. Bro. Peebles thinks I pay a poor compliment to the "intelligence" of the Spiritualists of Cleveland in suggesting they may be "mentally warped" by his preaching. Now, I beg leave to inform him that intelligence has nothing to do with it—no more than with the circulation of the blood or the growth of the hair, excepting that the most intelligent people being the most interested, and having their feelings most strongly enlisted, will be most likely to be thus mentally warped. It is an incident of our nature, and I myself have experienced it. But Bro. Peebles would be perhaps as little likely as any man living to "warp his audience into error." And yet while we are *human* beings we must be *fallible* beings, and consequently all our preaching must be more or less tinged with error, and the longer that error is impressed, and the more frequently it is impressed upon our auditors, the harder it will be to eradicate. This is a simple philosophical explanation of the matter. I believe that nine tenths of the Spiritualists are with me in sentiment with respect to "settling speakers"—even some of the speakers themselves. But let us not "unsettle" our own minds, or our fraternal feeling toward those who differ with us in sentiment, while laboring to *settle* this *unsettled* question.

K. GRAVES.

Richmond, Indiana.

REMARKS.

The following is the paragraph, from Bro. Graves' pen, to which his above explanatory letter relates:

The people of Cleveland, who attend Bro. Peebles lectures, will have, at the end of the year, not only a new installment of spiritual literature, but a fresh inlay of *Peebleism.* This mental warping towards the idiosyncracies of speakers, has always been one of the evil results of settled speakers, and if speakers should adopt the policy, we should soon have an ample supply of Peeblesites, Tappanites, Dentonites, Davisites, Tuttleites, etc.

Here I wish to make a proposition to my brothers and sisters at Cleveland: *Furnish me with one-half the funds required to pay Bro. Peebles's eleven months services in that place, and I will make four converts to his one to the cause,* notwithstanding his superior experience and superior talents as a speaker. I regret, with others, that Bro. Peebles's oratorical powers are to be restricted within the narrow compass of the city of Cleveland for so long a period.

Here Mr. Graves is writing about Cleveland. He makes "a proposition to his brothers and sisters *in* Cleveland." The proposition is, that they "furnish him with one half the funds required to pay us"—in

consideration of which he promises to make "four converts to our one," etc. True, he does not pledge himself in so many words to make these converts in Cleveland; but as no other place or places were specified—as the funds were to be raised by the "Cleveland brothers and sisters," and as no city or locality is more in need of "converts," or rather a large body of *genuine Spiritualists*, the inference was not so very wild.

But for the purpose of adjustment and a correct understanding of the matter, we take pleasure in publishing friend Graves' communication. Under no consideration would we misinterpret the words or intentionally wrong a brother worker. We have already hosts of converts. Eleven millions is the estimated number in this country. Would it not be wiser for us to educate, elevate and spiritualize some of these eleven millions, rather than "compass sea and land" to make more proselytes, or converts to the fact that spirits communicate with mortals.

Voices of Correspondents.

My Dear Bro. Wheelock:

I enclose you $2.00; and just here permit me to say that I think you would obtain just as many subscribers at $2.00 as you do at $1.50. I don't think that 50c per year extra would make the slightest difference to anybody who really wants the paper, and it would make a considerable profit to you in the course of the year. Faithfully Yours,

GEO. A. SHUFELDT, Chicago.

BOWERSTOWN, March 24, 1871.

Mr. A. A. Wheelock:

Dear Friend,—We noticed your office stamp on our last paper, and you "may bet" we will renew promptly. I would not miss the result of the discussion between E. V. Wilson and Rev. Clark Braden for the price of the paper one year.

Please find enclosed two dollars, for "American Spiritualist" and "Lyceum Banner."

Don't fail to send me the next issue of the "American Spiritualist," so I will get the discussion.

Fraternally Yours, D. W.

VERSAILLES, N. Y., March 31.

Brother A. A. Wheelock:

Dear Sir: * * * God bless you, Brother Wheelock, for your noble tribute to woman, and especially to "our wife." But why say, God bless you? For he has already blessed you with the love and deep soul sympathy of that 'dear wife," and also with the power to appreciate and understand it, together with a deep interior consciousness that you are worthy to receive the highest, holiest love of a pure and noble woman's heart.

I hope and trust that the "American Spiritualist" will meet with the patronage and success it so well deserves. I congratulate you upon the great improvements in it made within a year. Yours truly, S. T.

FARMINGTON, Ohio.

Editor Am. Spiritualist:

I have received a letter from Rev. Craft, asking me to correct a false impression which he thinks people would get from my article, that he agreed to discuss at Farmington with E. V. Wilson. He did not so agree.

What I mean by the "donkeys failing to bring the Crafts and Grahams to Cleveland and Farmington," is this: "Mr. Craft agreed to debate with Wilson in Cleveland, but failed to do so. At the time of the Wheelock-Craft discussion here, Wilson came here with the intention of delivering his usual lectures evenings. But he was fairly badgered into a division of time and discussion with Rev. T. Graham. Before he left he promised to come here at his earliest convenience, and give us his usual course of lectures and seances. Our Methodist friends gave out that if he ever came back they would have Graham here to meet him. Wilson came back last November, spoke four evenings and two afternoons, but no Graham did we see. This, I think, explains all.

Truly, &c., E. F. CURTIS.

CLYDE, Ohio.

Bro. Wheelock:—Yes, yes! we like your voting in Mrs. W. "Managing Editress." Reform is the watchword of the hour, and shall woman ask for natural rights and not be heard today, when the black man votes? Must we longer petition and remonstrate till forbearance shall cease to be a virtue? If so, we feel like saying, with Shakespeare:

"Countrymen, we sue for simple justice at your hands;
Naught else we ask, nor less will have.
Act right, therefore, and yield our claim,
Or by the great God that made all things, we fight."

And is it not time when we see the Priestly array that is made against us by such men as Robert L. Collier, of Chicago, and Robert M. Hatfield, preaching against, and using language as follows, in speaking of conventions: "Opportunities for long haired men and short haired women." Bro. Hatfield says: "Taking the women of my acquaintance, there is not one in five, in ten, or in twelve, that has the least sympathy with this movement. We pity the women. When I go into the cars and see some woman with her hair cut off just below her ears, square across, I wonder whether she has been sick, insane, or guilty of some crime, and sent to some institution where she got her hair cut off, or whether she has cut it off to show that she would be a man if she could."

Not at all, Mr Hatfield; but we claim a right to wear our hair as we please, even though you spend the time wondering about us that, if Theology is true, had been better spent in prayer, or telling God, as Moses used to, what to do, or David, the man after God's own heart. Never again when on the cars let your mind wonder on things of this world, else you be tempted and fall.

Women not wanting to vote; yes, we know some who do not, and we pity them, for they cannot tell why; or, at least, we never heard one give a sensible reason. For fifteen years we have stood boldly for the question at issue, with voice and pen, and expect to reap the reward soon by walking up to the ballot box and casting in our vote. We are sure we are old enough, know enough of law; can read, write, sing, lecture, dance, sew and teach; keep house, cut, make, mend and bake; harness a horse, and then drive off over the country and do business for our lord and master, or for pleasure. And if any man can do all of this we will doff our bonnet to him and say, My Peer, and beg Congress now and forever that he, if he was as we, denied the right to vote, be granted immediately the elective franchise to him and his posterity, forever and ever.

F. A. T.

MILWAUKEE, Wis.

Dr. H. S. Brown of Milwaukee, writes as follows, in regard to the speakers' and mass Convention, to be held at Decatur, Ill., June 2d, 3d and 4th:

This Association has commenced a series of meetings to gradually change the good social conventions that have found many good houses for worn, wearied and sick mediums and speakers, to good social science conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just support. Such progress is necessary in this transition period of religious association—from the theological to the scientific, and from the rule of the Christian priests of earth, licenced by man, to that of the angels of heaven, through mediums, licensed by the laws of God.

Our prophets and seers inform us that the Christians will not permit the peaceful triumph of mediums and scientists, but will inaugurate one of the most relentless and bloody wars that ever devastated the earth, to prevent it; that they will send their most wily spies among the people, to deceive them by lies, and will prepare worse than Andersonville prisons for mediums and their friends that fall into their hands. The Christian priesthood are the natural and deadly enemy of mediums, as is proved by their art in all the ages since the Constantines, when they passed laws to murder and confiscate the property, not only of mediums, but all who consulted them, which laws have continued until very recently; when they were forced by public opinion to abandon their murders, and have taken to the vilest falsehoods and persecutions of mediums and their friends. And when these means fail to prevent the spread of Spiritualism, and all their other fraudulent but peaceful means fail, they will resort to war.

It will be asked, what powers can they command to begin so unjust a war? First, the Christian Ring and whiskey Ring, that at present hold the cities of the North in their power; and second, the Rebel Ring and the whisky Ring that form the Klu Klux party of the South, that is now engaged in a war upon every just principle and person. Whiskey counts these elements for war, and its power can be easily estimated by the number of grog shops in existence; besides, they have ruled this nation most of time for more that thirty years previous to the rebellion, and the friends of the lost cause are numerous, and increasing in numbers and power.

Now who are opposed to these hosts, and in favor of mediums and of religious and political equality? Only such as adopt the war cry of, "Give us liberty or give us death;" their only wish, to do right and be right, and to unite their counsels with angels and people; to learn what is right, and where they should stand, in the armies of peace or war; to meet their enemies, and whether their bodies survive or perish in the conflict, they will be at their posts and do their duty. Notwithstanding such are the views of our prophets, and the above reasons and many others are mentioned to show that there may be such a war, yet this convention is called to continue the progressive work of the association; to establish the order and love of the angels of heaven among the people of earth.

Invitation is extended to all to be present. Those who attend will receive a cordial reception, by the Spiritualists and their friends in Decatur.

CENTERVILLE, I. T., March 2d, 1871.

EDS. AM. SPIRITUALIST:

Having noticed in your truly excellent paper an article by Mr. John Beeson, animadverting upon the position of the "Religio Philosophical (?) Journal, in relation to whether God has done with the Indians; I desire, with your permission, to add my testimony to that of Mr Beeson's, in behalf of that much belied and unfortunate people. And I must here say that I cannot avoid amazement at what seems to me the extreme superficiality of the "Journal's" reasoning. That the Indians are disappearing from the earth, is but too true! but their approaching extinction is owing to the cold-blooded inhumanity of their more civilized (?) brethren, and not to any natural law. So with the native wild animals—they are passing away—many of them being slain because they are destructive of weaker and defenceless animals and fowls; others because they are, or are thought to be, destructive of grain, vegetables, orchards, &c., and still others because we desire their flesh as food, or their skins as articles of manufacture and merchandise. But no law of nature operates to destroy them, more than the Indian. Let us not therefore charge God with their destruction; but rather admit that we, ourselves are responsible for it, if any responsibility is attached anywhere. It is so much more honest, you see.

Scarcely a year of my life has passed that I have not seen and conversed with Indians—I used to fight them when I was a christian and knew no better—and notwithstanding my acquaintance with Indians has been extended to the Chippeways, Winnebagos, Socks, Foxes, Omahas, Pawnees, Souix, Snakes, Bamrocks, Cayuses. Nesperees, Clichitats, Molallas, Modocks, Diggers, Cherokees and Shasta or Rogue River Indians, I *never yet have seen an Indian who was idiotic or insane*; but I do think that I have seen some who could edit a Reform Journal much more understandingly than he who writes of a fellow man, of whose attribntes, traits and characteristics, as well as virtues and vices, he is necessarily totally ignorant: "Slay him; he is a cumberer of the ground" It is true, too, as Mr. Beeson says, that the Indian *can* and *does* flourish upon just such food as the white man; and more than this, he raises and creates it for himself, in spite of the meanness, dishonesty and treachery of Indian Agents, their lackeys, soups and retainers, and the bullying and riotous dispositions of the blackguards of the frontier, at whose mercy the poor Indians have always been kept by our Government, which has assumed supervision over them, and denied them its protection.

The buffalo, the elk, the moose, the reindeer and the common deer have all been domesticated; and I am not more certain that the wild horse is not a native of the Southern States, of Mexico, of Central and South America, than I am that the ebb and flow of the tides are cause by the moon's influence. I know that "wise men" speculate concerning the presence, here, of both the horse and the Indian; and that they have pretty generally arrived at the sage conclusion, that the Indian is a native of India. and that he crossed Behring Straits, to America, in a canoe, or some other equally safe sea-going vessel. Yet the same wise men tell us that America was discovered by Columbus, and that he found it inhabited by several hundred thousand Indians—a little discrepancy in fact or philosophy—which is it? which they have not thought it worth while to reconcile. For how could America be settled by Indians without being discovered by them? And the wild horse—which animal is easily domesticated—is said to have been brought to this continent by Pizarro; a story equally improbable. The better opinion, I think, is that both are native to the soil. But I am digressing, and will not further seek to trespass upon your space.

T. J. SUTTON.

Stockholders' Meeting.

A meeting of the Stockholders of "The American Spiritualist Publishing Co." will be held at the office of the AMERICAN SPIRITUALIST, Wednesday, April 26th, at 2 p. m.

A. A. WHEELOCK, *Pres.*

GEO. A BACON, *Sec'y.*

H. H. the Prince Mustapha Fazyl Pasha, of Egypt has presented the new Turkish Literary Society at Constantinople with 2000 volumes from his own library.

Lyceum Exhibition.

The Painesville Lyceum gave their Third Annual Exhibition, Friday evening, April 7th. It was our good fortune to be present. The exercises consisted of Readings, Music, Recitations, Calisthenics, Tableaux, and Pantomime. At half past seven the Hall was filled with people, many of whose countenances suggested the inquiry—"What will a Spiritualist Progressive Lyceum exhibit?"

Conductor A. G. Smith gave the introductory, in a brief and pointed statement of what was the object and purpose of the Lyceum system of instruction, which was followed by singing Mrs. Julia Ward Howe's glorious "Battle Hymn of the Republic," Mr. Smith leading in the solo and the whole Lyceum joining in the chorus, with such spirit and enthusiasm, that we felt much like shouting out with the well-trained voices—

"Mine eyes have seen the glory
Of the coming of the Lord."

Miss Lucia Whitmore, the faithful and accomplished Guardian of this Lyceum, then gave a most beauti- Invocation. She was tastefully arrayed in white, which, with her quiet, modest demeanor, and her fine rendering of Bryant's "Evening Reveries," and other choice selections, making as they did a most appropriate Invocation, produced a favorable impression upon the audience. Then came singing and responsive readings by the Lyceum, and recitations by Charlie Freeman and Frankie Florence, all finely rendered; and then the soul of the audience was again stirred by A. G. Smith, who sang in faultless melody that beautiful song, "Where have the souls of our beautiful ones flown?" Next was presented the "Old Folks Concert," wherein "ye little folks did appear in costume of ye olden time," each one dressed in the well-known style of the days of George and Martha Washington, which two important personages were well represented by Master Winnie Smith, as George Washington—every inch a General,—while Lady Martha was so well personated by little Katie Dewey, that we doubt if Mrs. Washington herself could have appeared upon such an occasion with more becoming grace and dignity. Considering the ages of these apparently aged little folks, from 10 to 12, we considered this exercise worth all the effort in getting up the exhibition. All performed their part well.

Miss Stella Smith then recited Longfellow's beautiful poem, "Haunted Houses." Miss Stella is a natural speaker, and her fine rendering of this piece shows what excellent cultivation children receive in the Progressive Lyceum. Calisthenic exercises by the whole Lyceum, in most perfect time and order, led by their efficient Guardian, showed plainly how well this department had been practiced.

Part Second was opened by a most life-like tableau of temperance and intemperance, followed appropriately by Katie Dewey's recitation of "The Drunkard's Dream." After which the classic tableau of "The Three Graces" was presented, as perfectly as if the graceful forms had been chiseled marble, instead of three young ladies, "flesh and blood" like the rest of us. The laughable Pantomime of "Statue Blanch, or Love's Stratagem," was well acted by U. L. Wright, H. A. Sutherland, Ed. Kelley, W. Rogers, Frank Perkins, H. H. Hine, and Miss Carrie Ingersoll; the whole concluding with the English Maypole Dance (in costume) amid a shower of gold.

This was certainly one of the most interesting Lyceum exhibitions we have ever witnessed, and most heartily congratulate our friends on their success, while we can but hope it may be our good fortune, with wife and baby, to enjoy many more such exhibitions. We gave but one lecture on the following Sunday as it was the day to elect officers for Lyceum.

A. A. W.

One in Thirteen.

BY GEO. W. WILSON.

Dr. Cather, of London, is now in this country for the purpose of organizing an American and International Christian and Moral Science Association. Of course this Association seeks to promote the interests of the so-called Evangelical Churches. This organization is another link in the chain that is to bind together the orthodox churches in a crusade against liberal ideas; it is an important step in the movement for a union of Church and State. A preliminary meeting was recently held at the Astor House, in New York, and Dr. Cather made a speech, a synopsis of which we find in the *Advance*, and from which we quote as follows: "Only one man in thirteen on the globe has come, even nominally, under the power of Christianity."

If the Christian religion is true, the millions who have lived and died, without even hearing of the "vicarious atonement," are now suffering the pains of eternal damnation. The fault is not theirs, how could they believe in the "atoning blood" of Christ, when they had never heard of Him or the Bible? "He that believeth not shall be damned;" hence, if the Bible is true, there is no possible hope for the millions who have never heard of Christ. They are doomed to eternal punishment, not for their own sins, but for Adam's transgression in the Garden of Eden, six thousand years ago. They are in no wise responsible for Adam's sin; logically, the entire responsibility rests upon God. The eternal punishment of man is a *special act* of God to meet an unexpected emergency. He created man pure and holy, entirely free from sin, but his plans were frustrated by a serpent of his own creation. To meet this, God, in a fit of "fierce anger" and "hot wrath," cursed all mankind. Is it right and just that men should suffer eternal punishment in consequence of Adam's transgression six thousand years before they were born? Had God any right to curse all mankind? God has no right to do wrong.

In Proverbs 16: 4, we read that "the Lord hath made all things for himself; yea, even the wicked for the day of evil." In Isaiah God boldly declares that he creates evil. Hence, according to the Bible, God "creates souls by the millions, only to make them perish everlastingly"

If God has written a book, in the acceptance of which depends the future condition of man, it is his plain duty to place it in the possession of every person. It is entirely useless to write a book for man's instruction and then withhold it from him. If God has cursed all mankind, and then revealed a plan of salvation whereby men can escape the "hot wrath" of Deity, and walk the golden streets of the New Jerusalem, it is his solemn duty to acquaint every person with these important facts; and if he neglects to do so, he is criminally guilty.

According to Dr. Cather, "only one man in thirteen on the globe has come, even nominally, under the power of Christianity"—that is to say, "only one man in thirteen" has ever heard of the dogmas of Christianity, or of the Bible. This does not speak well for the enterprise and energy of God and his chosen servants.

What a sad confession! Of the unnumbered millions of people now on the globe, only one in thirteen has the shadow of a chance of reaching heaven, and only a small portion of this number will win the everlasting prize. Probably not more than one in thirteen will ever see heaven with all its beauty and glory.

Who can have faith in such a religion? Who can respect such a God? Go back to England, Dr. Cather, and never more preach that system of religion which renders it possible for only one person in thirteen to escape the pains of hell.

☞ REMOVAL.—Having secured larger and pleasanter rooms, the office of THE AMERICAN SPIRITUALIST has been moved from corner of Prospect and Sheriff streets to Bratenahl Block, South Water St., up stairs—entrance at No. 2 and 12.

Personal and Local

A. B. Whiting is lecturing in Cincinnati.

Susie M. Johnson lectures in Port Huron, Mich., during this month.

Lyman C. Howe is giving excellent satisfaction by his interesting lectures in Cleveland.

J. M. Peebles, speaking in New Orleans this month, writes that the weather is excessively hot, and of course, as a mere matter of revenge, he is luxuriating on new potatoes, green peas, strawberries and cream. "Let us have [a] peace."

Lecturers' Appointments.

Lyman C. Howe, the gifted trance speaker, now engaged for two months in Cleveland, will speak at Spiritualists' Hall, West Farmington, Friday and Saturday evenings, 28th and 29th, and Sunday, 30th.

A. A. Wheelock will speak in Birmingham, O, Sunday, April 23rd.

A. A. Wheelock will speak at Lyceum Hall, Cleveland, April 30th, and for the Society at Troy, N. Y., during the Sundays of May. Will engage to lecture week evenings, in places not too far distant from Troy, during that month.

Mrs. S. M. Thompson will lecture at Grafton Center, in the Town Hall, first Sunday in May, forenoon and afternoon.

OBITUARY.

Passed to spirit life, Wells Davis, of Monroe Center, Ashtabula county, O., April 2d. His disease seemed beyond the ken of the medical fraternity, for, although a post-mortem examination was made by request of deceased, they seemed at an utter loss what to name it. Bro. Davis was 43 years of age, and leaves a wife and one little boy, to miss and long for his presence, where the "vacant chair" will continue to remind them of the absence of his earthly form; but as he was a firm and unwavering Spiritualist, they will doubtless realize his presence still, as with a husband's devotion and father's love, attracted to the home now darkened by the earthly death-shadow, he will endeavor all in his power to comfort, guard and bless the lonely hearts that mourn the absence of the mortal body. Not these two specially grief-stricken ones or other relatives, are all that will miss him. He was a genial, good-natured, hopeful, generous souled man. Upright and strickly honest in business, he sustained a reputation and character in the community where he had lived for years, that was the admiration of all. He had a host of friends, as was unmistakably attested by the very large concourse of people who followed, on a week day over terribly muddy roads, his lifeless form to its last resting place.

The funeral services were held at the large Spiritualist church at Monroe Center, April 4th, A. A. Wheelock of Cleveland officiating, in accordance with request of deceased, whose noble words, just before his spirit left the body, ought to be the watch word of every Spiritualist in the world: "I have lived a Spiritualist—I die a Spiritualist—and I want my body to be buried as a Spiritualist." Farewell, brave spirit, for a time, until we gladly bid each other "good morning" in the sunny Summer Land of souls.

Upon this occasion—the first that had been possible—in accordance with the feelings of the parents, we made a few remarks in reference to the death of sweet little Mandie Davis, the promising child of Mr. Edwin Davis, brother of deceased, who with his wife were mourners again at this time. Scourged by Scarlet Fever, this little child flower passed from the earthly stem to live with the angels, Jan. 15th, 1871, aged one year, five months and three days. Father and mother miss this bright star of hope and life from their happy home, and while two little sisters in the spring time gather flowers for her green grave; two little spirit hands lovingly, with the June zephyrs, will caress their curls and whisper of the budding infant love, deathless, pure and lasting as life eternal. The soul's inquiry at such an hour is—"Shall we know each other there?" Spiritualism answers: "Yes, and live and love forever and ever.

A. A. W.

SUPREME INTELLIGENCE.—Descortes saw that the discoveries of Galilleo meant that the remotest parts of the universe were governed by mechanical laws; while those of Harvey meant that the same laws presided over the operations of that portion of the world which is nearest to us, namely, our own bodily frame. And crossing the internal between the centre and its vast circumference by one of the great strides of genius, Descortes sought to resolve all the phenomena of the universe into matter and motion, or forces operating according to law.—*Huxley.*

LITERARY NOTICES.

ARTHUR'S LADY'S HOME MAGAZINE for May has reached us, looking as fresh and beautiful as a bright May day. The engravings are fine, and although there seems to be a little "dust in the eye," still there is a good prospect of getting it out. A lady is attending to it so we have faith it is all right.

SCRIBNER'S MONTHLY—Is one of the excellent magazines that comes to our table with regularity. The May number is literally "crammed" with good things. Buy and eat—read.

THE SPIRITUAL MONTHLY AND LYCEUM RECORD, for Febrr-ruary, has just reached us. It contains Mr. J. H. Powel's Valedictory, from the editorial chair, and Mr. J. H. W. Toohey's Salutation to its patrons and co-workers. The better to represent the purpose of this publication, the name is to be changed to "Spiritual Analyst and Scientific Record." Judging from this significant name, we may expect from the "Analyst" a critical examination of the phenomena, philosophy and *tests* of spirit-intercourse, and while we reciprocate fully the "promise of co-operation and good-will in matters spiritual," we assure the editor of the "Analyst" that success is certain wherever genius, heroism and industry are manifest as the natural phases of manhood which belong to the do and dare of revolutionary intellectualism.

American Publisher.—This is the name of a new paper. issued monthly at Hartford, Conn. No. 1 vol. 1 having reached our table. It is a large sized, eight-paged illustrated paper: neat in appearance, and filled with entertaining reading matter, there being but two pages devoted to advertisements. Orion Clemons is the Editor, and the paper numbers among its contributors such popular writers as Mark Twain, John Hay, Mrs. A. D. Richardson, Signor Blitz, Junius Henri Brown and Prof. Leopold Simonson. A. A. W.

THE YEAR BOOK OF SPIRITUALISM FOR 1871—By Hudson Tuttle and J. M. Peebles—Boston, Wm. White & Co. – London, James Burns, 15 Southamton Row.

There has been need, for sometime of a publication which would preserve a concrete record of Spiritualism in a more lasting form than the columns of the newspaper. A Quarterly or Monthly has been suggested, and the desirability of such a publication acknowledged, but as it would require ten thousand subscribers to support such an affair as it should be established, no one has been hardy enough to undertake the issue.

"The Year-Book" is not only statistical and descriptive, but is of the nature of an Exegesis of opinion, as well. Since various classes and different phases of sentiment among Spiritualists are represented by well known writers. These brief, pregnant essays, must be studied to be appreciated. The statistics are from all parts of the earth, and though owing to uncontrollable conditions, they are mostly mere approximations, yet embody much satisfactory information. Such inaccuracies as are merely mathematical, were mostly unavoidable, and in future issues will be amended. The essays are terse and vigorous, tending strongly to scientific attitudes. We notice some errors of a minor nature—slips of the pen, we presume, as when the author speaks of the "Housatonic" tunnel, meaning the *Hoosac*, doubtless. Knowing the nature and extent of the work, we were prepared to find even more such faults.

In the Introduction, the Editor speaks with positiveness, not to say dogmatism, upon some important practical matters; many may coincide; some, we are sure, will disagree, lacking proof.

"So far, (say they,) as proselytism and distribution of knowledge are concerned, the Spiritual press exerts an incalculably greater influence than the lecturers who devote their lives to instruction. The present method of itinerant lecturers is every way wasteful. No permanent Society can be built up by a series of star engagements—not that settled speakers are advisable, although, if they are of the right kind, they may accomplish good. The entire spiritual energy of the Spiritualists of each locality should be concentrated on its Lyceum. . . . The lecturer should not usurp the vacated pulpit of the priest."

To measure the relative influence of the platform and the press, seems impossible; numbers cannot calculate it, nor statistics sum it up. The power of the platform is vital, magnetic, spiritual. The intellect may be reached by reading, but there is an elemental impartation from a good speaker which tends to the general development, and physical as well as mental health of the hearers. In the best colleges, lectures, more than books, are the highest means of education. "Priests," we can get along without, perhaps, but living *teachers* are indispensable. There is economy in a certain degree of itinerancy, too. It gives variety. Travel humanizes, cultivates, mobilizes the speakers, and then, freshness and cosmopolitanism impregnates the life of the audience with the spiritual forces and elements of which they have become. by contact with the world, the recipients and distributors. "The present method of itinerant lecturers is every way wasteful" because there is no mundane system about the matter, but were it not for a horror of superstition, we should affirm there had been preterhuman power in it! Itinerants are not wanted; "settled speakers" not "advisable." In short, our friends of "The Year-Book," would silence all speakers, and trust to "internal growth, not foreign accretion," for personal development and education. Otherwise, say they, "what is the difference from the old except in name?" Unfortunately this method of "evolving a camel from the depths of our own consciousness," as the German philosopher undertook to do, shuts out "foreign accretion" from books and papers, and from our neighbors as well as from the lecturer. We need not abolish knives and forks, to bring about hygeinic reform, a change of diet will do the business! The "old" method of work will do with modifications. The *new idea* taught makes the odds!

The Book Publishing House, the Newspaper Press, the Platform with itinerant and "settled," "trance" and "normal" lecturers, and the Children's Lyceum, in some form, should all be maintained, since they are complementary and supplementary in co-operation—"equal in power and glory." Spiritualism is not "an anthem on one string," as might be inferred from the quotation we make, but which we shall not consider conclusive as long as Friend Peebles continues as famous an "itinerant lecturer" as Friend Tuttle is an industrious and able writer, and successful Lyceum conductor.

One of the most interesting essays in the volume, sets forth the doctrine of Reincarnation, as entertained by the French of the School of Allan Kardac; not that the editors endorse the theory, but give it as a matter of reference and history. Familiar as this idea is in Europe, but few have considered it in America; yet among those who believe in it, are persons of so much character and intelligence that a general demand will be met by a lucid statement and clear argument concerning the matter—such as the "Year-Book" contains.

Christian Spiritualism is advocated by Wm. Howitt, while the opposite pole of tendency may, perhaps, have found expression in the article entitled, "The Significance of Spiritualism." The appeal of Prof. Gunning for more critical methods in observation, is pertinent and well made; and various other quotations and originalities serve to illustrate the present status of the movement, quite as effectually as mere tabulated statistics could have done. An extensive record of media and speakers; a list of distinguished men and women connected with Spiritualism; an account of the various Spiritualistic periodicals, American and foreign, and a record of the books issued during the year, are added to the report of the various National, State or provincial and local organizations in existence. Large as the record of media is, it can only mention a few of the very many whose names can be referred to. The list of notables will astonish some whose only reference to Spiritualism has been an egotistic sneer, and instruct friends that their philosophy is shared by the intelligent, the wise and good. Many will be surprised at the number, nature and location of the various periodicals issued, while the book list and its brief reviews, will show that great as ever in quantity, the literature of Spiritualism evinces both the desire and the fact of progress.

Among these sketches, we find an eulogistic notice of Mr. Peebles's books, "The Seers of the Ages," and the succeeding pamphlet, "Jesus: Myth, Man or God." We are sorry to find ourselves, in company with Wm. Howitt of England, set down as "carping critics" of the first work, who are reported as consummately demolished in the last. The criticism upon Mr Peebles's book, which appeared in these columns, was far from unfriendly; and to characterize it as "carping," seems a misuse of language. "The Year-Book" assumes that in "Jesus: Myth, Man or God," Mr. Peebles has settled forever the question: "Had Jesus a personal existence?" but such is not the case. Mr Peebles makes the best use he can of the scanty and rotten materials there are for a Christian argument, but as he evidently has failed to satisfy himself, it cannot be expected he has convinced others. *There is no history of Jesus*, and it is worse than useless to seek to placate popular opposition by weak proof of an improbable romance! For the sake of completeness, we hope to see so much of "Jesus: Myth, Man or God" as relates to the identity of Jesus, incorporated into "The Seers of the Ages," it being the very matter the absence of which was the principal ground of our friendly suggestions

Good and desirable as the "Year-Book" is, we prophesy improvement in the future. Let a large demand encourage editors and publishers to renewed efforts to deserve still greatsuccess. E. S. WHEELER.

LECTURER'S REGISTER.

[This list is published gratuitously. It will be extended as fast as those interested notify us of its reliability. Will those concerned keep us posted?]

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Mayhew, Dr. John Box 607 Washington, D. C.
Maynard, Nettie Colburn White Plains, N. Y.
Middlebrook, Anna M. Permanent address Box 778 Bridgeport, Conn.
Mossop, Mrs. A E. Permanent address Dayton, O.
Mansfield, J. L. Box 137 Clyde, O.
Peebles, J. M. Speaks in Baltimore during May. In Cleveland Ohio for ten months from Oct 1st. Address care AM. SPIRITUALIST, Cleveland, O.
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Powell J H 162 Chelsea st East Boston
Randolph Dr P B 89 Court st Room 20 Boston
Robinson A C Salem Mass
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Thompson Sarah M 161 St Clair st Cleveland O
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☞ The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

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Painful Menstruation	Pos.	1,497
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Dysentery	Pos.	1,246
Liver Complaint	Pos.	760
Pains and Aches	Pos.	981
Deafness	Neg.	83
Bronchitis	Pos.	325
Piles	Pos.	218
Worms	Pos.	380
Inflammations	Pos.	971
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Intemperance is a Disease.

THE REMEDY HAS BEEN DISCOVERED.

A RADICAL CURE CAN BE EFFECTED!!

Many of the weaknesses of human nature, which have been charged to total depravity, are the mere effects of unfortunate disease. This may be inherited or brought upon any one by habit.

INTEMPERANCE IS SUCH A DISEASE!

It Can Be Cured!

What the poor suffering victim of appetite needs is not condemnation, not censure and blame, not moralizing and preaching but

A MEDICINE!

and

A Scientific Course of Treatment.

his can be had, and under its influence "old things pass away and all things become new."

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Is the name of a medicine prepared by C. C. BEERS, M. D., long and widely known as a specialist in the cause of Temperance and sanity. It will, if used according to the simple yet scientific directions, make of any drunkard

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Do not despair; you may be free from the curse which drags you down if you will. Rally your manhood, revive your courage,

AND BE SAVED!

This remedy can be given without the knowledge of the patient, if desired, and is perfectly safe in its operation.

10,000! 10,000! 10,000!!!

DRUNKARDS HAVE BEEN CURED.

What the People Say!

Believing that a few letters and certificates from those who *have been cured* of Intemperance, and from those who have had their friends redeemed from this curse, would be evidence that this disease *can be cured*, I give a few of the great number which I have received:

RECOMMENDATIONS

The following letter is from an Ex-Member of Congress from the State of New York,

My Dear Sir:—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.

Quincy, Ill., Oct. 12th, 1867.

Sir:—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it. * *

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial. * ° * * *

MRS. A E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

Dear Sir:—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.

MRS. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

Sir:—Enclosed find six dollars ($6·00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y.

He has been cured by its use, and others are wanting to try it, Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience.

Send a dozen circulars, if you please.

Yours, &c,, PHEBE BRADLEY.

Sir:—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of *rum-drinking* but also of *tobacco-chewing*, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Write to THE AMERICAN SPIRITUALIST, No. 12 South Water Street, Cleveland, Ohio. - Send P O Order, or Registered Letter, enclosing $3,00 for one bottle, or $5,00 for two, when to be forwarded by express; with 50 cts per bottle extra, for postage and tin box. if sent by mail.

THE DYING SOLDIER.

BY DR. SAMUEL GROVER.

Hearken! whence comes that plaintive moan—
From yonder battle field?
Again is heard that dull, sad groan,—
A *sufrer* there we'll find;
Perchance may bind some bleeding wound
Or calm a troubled mind.

Behold that youthful form laid low,
The life-blood flowing free,
And note his calm and upturned eye
Gazing on vacancy.
List: place close your ear unto his lips
And hear what he would say:

"Bear me to my father's home,
Beside my mother dear,
And let me die in her loved arms—
My last request, O hear!
Be quick, or it will be too late,
Hasten, but have no fear.

"I feel that I am sinking fast,
Alas! too late you've come.
I'm going where no battles rage—
To yonder spirit home.
For see," the dying soldier cries,
"My angel sister comes."

"With outstretched arms she waits for me,
I can no longer stay;
Farewell to loved ones here below,
I journey far away;
But say to those I love so well,
I've fought and won the day."

One gasp, one upward look—he's gone;
The life has left the clay,
And with the bright-winged messengers
His spirit's borne away;
The battle's fought, the victory won,
He's nobly gained the day.

Items.

The following "epitaph" on Mr. Cushing was written by Miss Gould, of whom Mr. C. had requested it:

"Lay aside, all ye dead,
For in the next bed
Reposes the body of Cushing:
He has crowded his way
Through the world, they all say,
And even though dead will be pushing."

To which Mr. Cushing neatly rejoined as follows:

"Here lies one whose wit,
Without wounding, could hit,
And green be the turf that's above her;
Having sent every beau
To the regions below,
She has gone down herself for a lover."

The peaceful overthrow of a political Papacy by a Roman Catholic people, is the harbinger of that better day of which Cavour dreamed, when every church shall be a free church in a free State, by the security of religious freedom to every citizen. Italy, long dear to the scholar, the poet, and the artist, becomes precious to every man who believes in human progress, as she takes her place in the great procession of nations which move united and victorious towards more perfect liberty.—*George William Curtis.*

It is a matter of congratulation that the redemption of Rome has been effected so easily and bloodlessly. The despotism of a thousand years fell at a touch in noiseless rottenness. The people of Rome, fifty to one, cast their ballots of condemnation like so many shovels-full of earth upon its grave. Outside of Rome there seems to be a very general acquiescence in its downfall. It is reserved for American ecclesiastics, loud mouthed in professions of democracy, to make solemn protest against what they call an "outrage," which gives the people of Rome the right of choosing their own government, and denies the divine right of kings in the person of Pio Nono. *John G. Whittier.*

Paragraphic.

COLLATED BY GEO. A. BACON.

Jewels, five words long,
That on the stretched fore-finger of all time,
Sparkle forever.—*Tennyson.*

Conscious and confessed ignorance is better than fancied knowledge.—*Plato.*

Freedom is the only medium in which contrary elements can be dissolved, and a salutary union established.—*D. Aubigny.*

Learn what is true, in order to do what is right, is the summing up of the whole duty of man.—*Huxley.*

Revelation gives nothing to mankind to which human reason, if left to itself, would not attain.—*Lessing.*

Scientific discoveries and demonstrated principles, contain naught that is contradictory to a rational religious belief.—*Isaac Tay'or.*

Men of science have learned to believe in justification—not by faith but by verification.—*Huxley.*

Science is mistress of the world. It reigns without even needing to command. The church and the law have to inform themselves of its decrees, and reform themselves according to its teachings.—*Michelet.*

Thought is valueless except in so far as it leads to correct knowledge of things.—*Thomson.*

If it is truth, what does it matter who says it?—*Marcus Aurelius.*

Be not content with the literature of virtue, but carry the essence of the article.—*Emerson.*

We everywhere find the principles of common sense, as universal elements of human thought and action. No violence can suppress, no sophisms obscure them. · · · Governments, laws, institutions, religion, the manners and customs of men, bear the indelible imprint of their universality and indestructibility.—*Van de Weyer.*

Make up your mind to respect those who love the truth, even if they seek it in a light that you consider deceptive.—(*Madame*) *George Sand.*

God is liberal, but not squandering. Do but unfeignedly serve him, set about it in earnest, and comforting will flow in upon thee; and, as it never yet failed any man, so it will be sure, not only to answer, but to far exceed thy largest expectations.

Bacchus has drowned more men than Neptune. The meaning of this proverb appears to be this—it is much safer to go over the seas than to get half seas over.

A negro minstrel performance has been given in a Kansas town to procure a communion service for a church.

The church steps in an Illinois town are filled every night with locked-out drunkards who go there to sleep.

Bishop Doane of Albany has prepared a special form of prayer for rain, to be used by the Episcopal churches of his diocese. The prayer book has a form to be used on the occasion of summer drought, but none for a drought occurring in winter.

A Boston minister says he once preached on "The Recognition of Friends in the Future," and was told after service by a hearer, that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years, and didn't know any of its members.

Tolo, Cal., is experiencing the ecclesiastical trial of Rev. S. R. Rosbo, Methodist minister, whose offense is that he assisted a Spiritualist medium to conduct some rather irregular funeral exercises.

Gail Hamilton thinks the trouble with the woman's righters is, that they want to live like women and be paid like men.

THE YEAR BOOK OF SPIRITUALISM.

Our initial volume for 1871, presenting, so far as possible, the general status of Spiritualism for the year, has met with unexpected success. The public mind was ripe for the book. That it has been criticised both justly and unjustly, is true; and yet, it has met with a very cordial acceptance in this country and Europe. The sales have been extensive.

While we shall retain in the next volume the general features of the first, we shall endeavor to make it more comprehensive and superior in every way. We have secured able, biographical sketches of several of the most conspicuous of the early receivers or Spiritualism—such as Robert Hare, Robert Owen, John Pierpont, and others. The memory of these Fathers should be preserved, together with the striking evidences by which they were convinced of Spiritualism.

We shall greatly enlarge our record of facts, as they are the basis of our philosophy and of universal interest. Essays on subjects pertaining to Spiritualism have been promised by the best thinkers in our ranks in Europe and America; so that this department will equal the high standard of excellence attained in the first volume. One of the editors intends visiting England the ensuing summer for the express purpose of gathering material for the European department.

Friends—The volume for 1871 presents you with the results of last year's work. By it you see what are the demands for the Year Book of 1872. This important work is not ours, but *yours;* therefore, we ask—plead for your assistance. In order to make the Year Book as complete as possible, we address this Circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the present status of Spiritualism. We especially desire all mediums to write us, stating the character of their mediumship, facts, &c., and to hear from all public lecturers, and from any one who is interested in the advancement of the cause.

All correspondence or books for review in this country should be addressed to Hudson Tuttle, Berlin Heights, Ohio. All correspondence from England or the Old World should be addressed to J. M. Peebles, Cleveland, Ohio.

Spiritualist journals, in this country and in Europe, please copy.

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1871. THE 1871

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